

MADRAS GOVERNMENT MUSEUM BULLETIN

VOL. IV, NO. 1

ANTHROPOLOGY

**TODAS OF THE NILGIRIS; EURASIAN SCHOOL-BOYS;
MERIAH SACRIFICE POST;
WALKING THROUGH FIRE; MALAIĀLIS OF THE
SHEVAROYS; SCISSORS PEOPLE;
SORCERY IN COIMBATORE; NAYĀDIS OF MALABAR**

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Available under AES imprint

VOL. I

- | | | |
|-------|--|--------------|
| NO. 1 | PEARL AND CHANK FISHERIES OF THE GULF OR MANAAR. | -E. THURSTON |
| NO. 2 | NOTE ON TOURS ALONG THE MALABAR COAST. | -E. THURSTON |
| NO. 3 | RAMESVARAM ISLAND AND FAUNA OF THE GULF OF MANAAR. | -E. THURSTON |
| NO. 4 | ANTHROPOLOGY OF THE TODAS AND KOTAS OF THE NILGIRI HILLS; AND OF THE BRAHMANS, KAMMALANS, PALLIS AND PARIAHS OF MADRAS CITY. | -E. THURSTON |

VOL. II

- | | | |
|-------|--|--------------|
| NO. 1 | ANTHROPOLOGY OF THE BADAGAS AND IRULAS OF THE NILGIRIS; PANIYANS OF MALABAR; A CHINESE-TAMIL CROSS; A CHERUMAN SKULL; KURUBA OR KURUMBA; SUMMARY OF RESULTS. | -E. THURSTON |
| NO. 2 | EURASIANS OF MADRAS AND MALABAR; NOTE ON TATTOOING; MALAGASY-NIAS-DRAVIDIANS; TODA PETITION | -E. THURSTON |
| NO. 3 | KADIRS OF THE ANAIMARAIS; MALAIALIS OF THE SHEVAROYS; SYLLABUS OF DEMONSTRATIONS ON ANTHROPOLOGY; THE DRAVIDIAN HEAD; THE DRAVIDIAN PROBLEM | -E. THURSTON |

VOL. III

- | | | |
|-------|---|-----------------------------|
| NO. 1 | NOTES ON SOME OF THE PEOPLE OF MALABAR. MALA VEDARS OF TRAVANCORE. MISCELLANEA. | -E. THURSTON
-MRS. EVANS |
| NO. 2 | SEA FISHERIES OF MALABAR AND SOUTH CANARA. | -E. THURSTON |
| NO. 3 | NAYARS OF MALABAR. | -F. FAWCETT |

VOL. IV

- | | | |
|-------|--|-------------------------------|
| NO. 1 | TODAS OF THE NILGIRIS; EURASIAN SCHOOL-BOYS; MERIAH SACRIFICE POST; WALKING THROUGH FIRE; MALAIALIS OF THE SHEVAROYS; SCISSORS PEOPLE; SORCERY IN COIMBATORE; NAYADIS OF MALABAR | -E. THURSTON |
| NO. 2 | THE DRAVIDIAN HEAD. YANADIS OF NELLORE. | -E. THURSTON
-T. RANGA RAO |
| NO. 3 | SOME MARRIAGE CUSTOMS IN SOUTHERN INDIA; DEFORMITY AND MUTILATION; URALIS, SHOLAGAS, AND IRULAS; FIRE-WALKING IN GANJAM; CORPORAL PUNISHMENT IN VERNACULAR SCHOOLS | -E. THURSTON |

VOL. V

- | | | |
|-------|---|-------------------------------|
| NO. 1 | VISIONS OF THE URALIS AND SHOLAGAS; MORE MARRIAGE CUSTOMS IN SOUTHERN INDIA; HOOK-SWINGING; PALIYANS. | -E. THURSTON |
| NO. 2 | THE PARAIYAN, AND THE LEGEND OF NANDAN. SOME AGRICULTURAL CEREMONIES IN MALABAR. | -REV. CLAYTON
-C. K. MENON |

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EDGAR THURSTON

WITH SEVEN PLATES



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CONTENTS.

	PAGE
TODAS OF THE NILGIRIS 	1-21
EURASIAN SCHOOL BOYS 	22-50
MERIAH SACRIFICE POST 	51-54
WALKING THROUGH FIRE 	55-61
MALAIĀLIS OF THE SHEVAROYS 	62, 63
SCISSORS PEOPLE	64
SORCERY IN COIMBATORE 	65
NAYĀDIS OF MALABAR	66-78

TODAS OF THE NILGIRIS.

THE present rambling notes, made during a stay among the Todas, amid the grateful quietude of Paikara on the western Nilgiri plateau, must be regarded as a supplement to the account of this tribe, which was published as my first anthropological essay.*

The river which flows past the Paikara travellers' bungalow, though used by us for experiments in sailing with toy boats, is sacred to the Todas, and, for fear of mishap from arousing the wrath of the river-god, a pregnant Toda woman will not venture to cross it. No Toda will use the river water for any purpose; and they do not touch it, unless they have to ford it. They then walk through it, and, on reaching the opposite bank, bow their heads as an obeisance to the presiding deity. Even when they walk over the Paikara bridge, they take their hands out of the putkúli (body-cloth) as a mark of respect to the swámi.

Concerning the origin of the Paikara river a grotesque legend was narrated to us. Many years ago, the story goes, two Todas, uncle and nephew, went out to gather honey. After walking for a few miles they separated, and proceeded in different directions. The uncle was unsuccessful in the search, but the more fortunate nephew secured two kándis (bamboo measures) of honey. This, with a view to keeping it all for himself, he secreted in a crevice among the rocks, with the exception of a very small quantity, which he made his uncle believe was the entire product of his search. On the following day the nephew went alone to the spot where the honey was hidden, and found, to his disappointment, that the honey was leaking through the bottom of the bamboo measures, which were transformed into two snakes. Terrified at sight thereof, he ran away, but the snakes pursued him (may be they were hamadryads—*Noia bungarus*—which have the reputation of pursuing human beings). After running for a few minutes he espied a hare (*Lepus nigricollis*) running across his course, and, by a skilful manœuvre, threw his body-cloth over it. Mistaking it for the man, the snakes followed in pursuit of the hare, which, being very fleet of foot, managed to reach the sun, which became obscured by the hoods of the reptiles. This fully accounts for the solar

eclipse. The honey, which leaked out of the vessels, became converted into the Paikara river.

I have already recorded the measurements of twenty-five Toda men, and the same number of women. But, as an addendum thereto, I now place on record the averages of a few of the more important measurements, based on the examination of eighty-two men and sixty-seven women.

(a) *Men.*

—	Average 25-1896.	Average 82-1900.	Maximum.	Minimum.
Height	CM. 169·6	CM. 169·8	CM. 186·8	CM. 157·6
Span of arms	175	175·9	195·6	164·2
Chest	83	82	93	75
Foot length	26·2	25	27·9	23
Foot breadth	9·2	9·2	10·6	8·1
Cephalic length	19·4	19·4	20·4	18·2
Cephalic breadth	14·2	14·2	15·2	13·3
Cephalic index	73·3	73·3	81·3	68·7
Hand dynamometer ...	79 lb.	76 lb.	112 lb.	55 lb.

(b) *Women.*

—	Average 25-1896.	Average 67-1900.	Maximum.	Minimum.
Height	CM. 155·6	CM. 155·2	CM. 169·6	CM. 144·8
Span of arms	160·8	161	176·6	144·8
Foot length	23·8	22·6	25·4	20·4
Foot breadth	7·8	7·5	8·5	6·4
Cephalic length	18·4	18·5	19·7	17·1
Cephalic breadth	13·6	13·7	14·4	13
Cephalic index	73·9	74·1	78·9	69·4

The high place which the illiterate and pastoral Toda takes, in both head length and breadth, when compared as between European sojourners in Southern India, and indigenous tribes and castes from the hill-tops, the east and western coasts, is very clearly brought out by the following tables, based on the measurement of forty members of each class:—

(a) *Head Length.*

—	17-18.	18-19.	19-20.	20-21.	Total.
	CM.	CM.	CM.	CM.	
Civil Servants, Madras.	1	5	20	14	40
Other Europeans, Madras.	...	12	21	7	"
Todas	...	5	26	9	"
Eurasians (poorer classes), Madras.	2	26	12	...	"
Bráhmans (poorer classes), Madras.	2	25	13	...	"
Tiyans, Malabar ...	2	22	12	4	"
Vellálas, Madras ...	1	26	13	...	"
Pariahs, Madras ...	3	23	14	...	"
Kammálans, Madras ...	11	20	8	1	"
Melaiális, Shevaroy hills.	6	30	4	...	"
Cherumans, Malabar ...	7	27	6	...	"

(b) *Head Breadth.*

—	12-13.	13-14.	14-15.	15-16.	16-17.	Total.
Civil Servants, Madras.	CM. ...	CM. ...	CM. 7	CM. 29	CM. 4	40
Other Europeans, Madras.	...	...	10	27	3	„
Todas	...	4	36	...	...	„
Eurasians (poorer classes), Madras.	1	15	23	1	...	„
Bráhmans (poorer classes), Madras.	1	9	27	3	...	„
Tiyans, Malabar ...	1	27	12	...	...	„
Vellálas, Madras ...	12	24	4	...	...	„
Pariahs, Madras ...	...	27	13	...	...	„
Kammálans, Madras ...	1	23	16	...	...	„
Malaiáalis, Shevaroy hills.	2	26	12	...	...	„
Cherumans, Malabar ...	11	23	6	...	...	„

The finest head among members of the Civil Service—that of a Judge of the High Court—measured in length 21 cm. and in breadth 16·3 cm. The results of measurement, in my laboratory, of the heads of forty-eight Madras Civil Servants (I.C.S.), and the same number of Europeans of various professions and callings in Madras, work out as follows, and show a balance to the credit of the former :—

	Civilians.	Others.
	CM.	CM.
Head length, maximum ..	21	20·5
Do. do. minimum ..	17·8	18·3
Do. do. average ..	19·6	19·3
Do. do. mean above ..	20·1	19·8
Do. do. mean below ..	19	18·8
Do. breadth, maximum ..	16·3	16·6
Do. do. minimum ..	14·2	14·2
Do. do. average ..	15·3	15·1
Do. do. mean above ..	15·6	15·4
Do. do. mean below ..	14·9	14·7

The following are the names of Toda males and females recorded in my notes :—

(a) *Males.*

Annulvan.	Kidnir.	Ponnél.
Adagori.	Kégalvan.	Pilnér.
Anaj.	Kotnir.	Pádnir.
Arzgúd.	Kervéd.	Ponnér.
Chinnatodi.	Medirnir.	Púlpnir.
Ékónd.	Mangiz.	Punnir.
Errai.	Mongurwan.	Paták.
Ethibi.	Mijkodu.	Peshgúd.
Etmudi.	Muppuvan.	Sinkúd.
Edsovun.	Naduki.	Sinnar.
Isgúd.	Nelkush.	Siryar.
Kuduthaz.	Nánbovhan.	Tagnir.
Kuttardi.	Natizh.	Tagarnir.
Kuttilli.	Nudjar.	Tukkéhi.
Karyilli.	Núr:un.	Terpáka.
Kaputi.	Nertnir.	Tarnir.
Kainir.	Narnir.	Tinpévun.
Kottéthi.	Parsúr.	Tergúd.
Kéthuz.	Pettála.	Toranar.
Kékur.	Pepnir.	Ternir.
Kalkot.	Pakkéthi.	Térmánd.
Kénuz.	Pingúd.	Téduvan.
Karnir.	Paiyinir.	Tilnir.
Kíl.	Pirnir.	Tornir.
Kurnuz.	Péral.	Tikervan.
Kurkaru.	Pálgar.	Tivnir.
Kornir.	Páلكor.	Tálédi.
Koravan.	Punniij.	Tégúd.
Koratavan.	Pilyar.	Usor.
Kudinir.	Parnél.	Uchnir

(b) *Females.*

Ánjér.	Chorg.	Kásár.
Aibor.	Ekiz.	Kurzakutti.
Achvilli.	Ernirvilli.	Kerpúr.
Arliz.	Iskulem.	Kéravilli.
Asanúr.	Iznir.	Maknir.
Astirup.	Iyér.	Mirámi.
Chinni.	Kázavilli.	Murugavilli.
Chinput.	Kávánér.	Mukkiz.
Chingavilli.	Ketsami.	Mudjiz.
Chinnuz.	Kupij.	Mijnir.
Chinputodi.	Keppuvilli.	Muttukaduk.
Chintuvi.	Kebvilli.	Naváb.

(b) *Females*—cont.

Nervilli.	Pischuar.	Simir.
Naichámi.	Sadharp.	Sinniz.
Nershavilli.	Sinnadúm.	Sylkiz.
Nílugi.	Sargvilli.	Tarchir.
Nellémi.	Sipnir.	Tákámi.
Ojvilli.	Sirpnir.	Tervilli.
Pánnir.	Sápnir.	Tamij.
Paravilli.	Sainir.	Terzavilli.
Pumij.	Samadúr.	Tulgém.
Paizvilli.	Sinkúr.	Uavilli.
Putturém.	Serpñir.	Ungarémi.
Pustuáni.	Sígúr.	Yervilli.

The names of the 90 males commence most frequently with the letter K (23 times), which is followed by P (21) and T (17). In the case of the 72 females, the letter, with which the name commences most frequently, is S. The prevalence of the terminal villi, *i.e.*, the planet Venus, among the females is conspicuous. Of Hindu names adopted by the Todas, Krishna, Nanjanir, and Latchmi are recorded in my case-book.

“Nearly every man,” Colonel Marshall writes, * “has one or even more nicknames—porra (outside) hesru (name)—which have been given to him by his associates, mainly on account of some incident in his life; sometimes from gait or physical peculiarities. Some *sobriquets* have, as might be expected, indecent meanings. ‘Are you called by your name, or by your nick-name?’ I asked of a young man. ‘Generally by my porra hesru; but, when they want to get anything out of me, they are more civil, and use my proper name.’ A woman retains her maiden name on marriage; being known, for instance, as Nastufi, the wife of Belíáni. A man calling to his wife, or a wife to her husband, would not say come here Nastufi or Belíáni; but come here woman or man.”

Concerning the system of polyandry among the Todas, I gather that a woman may be married to more than one man, provided they are brothers (adelphogamy), and the maximum number of husbands seems to be five. The children of a woman who has more than one husband are said to be the children of the eldest brother. If

* ‘Phrenologist among the Todas.’

he dies, the next brother is recognised as the father, and so on. The privileges of a husband can, it is said, be secured by the presentation of a new cloth to a woman with the consent of her real husband or husbands. The subject of Toda polyandry is thus summed up by Marshall. "If we consider that one or more brothers may each become the husband of separate wives by virtue of having each paid a dower, and that younger brothers as they grow to age of maturity, and other brothers as they become widowed, may each either take separate wives or purchase shares in those already in the family, we can at once understand that any degree of complication in perfectly lawful wedded life may be met with, from the sample of the single man living with a single wife, to that of the group of relatives married to a group of wives. All the children of these very promiscuous unions are held to be brothers and sisters. And as, as is manifest, a generation or two of such marriages must produce inextricable confusion in relationships, so we find that the Todas, who like nothing so much as reducing things to simple formulæ, rather ignore the whole subject, terming them anatama. * They will describe the connection between such brothers as follows: " 'Their fathers are brothers-in-law: their mothers being sisters, they are brothers.' An uncle is styled 'my little father'; most significant." In Ceylon the children of polyandrous marriages acknowledged all the husbands of their mother as their fathers, calling them great father, little father, etc. It is recorded of a certain highland chieftain in Ceylon that, in speaking of the insolent behaviour of a certain lad towards him, he remarked: 'He behaves thus to me, who am one of his fathers.' †

During my stay at Paikara, polyandry was noted in fourteen out of twenty-six dwelling huts of thirteen mands, of which a census was taken, with three as the maximum number of husbands (brothers) for one woman.

Of Toda songs, the following have been collected:—

Sunshine is increasing. Mist is fast gathering.
Rain may come. Thunder roars. Clouds are gathering.
Rain is pouring. Wind and rain have combined.

* Anatama. In Kanarese *anna* (elder), *tamm* (younger), *andaru* (they who are).

† Papers on the custom of polyandry as practised in Ceylon.

Oh powerful god, may everything prosper !

My charity increase !

May the buffaloes become pregnant !

See that the buffaloes have calves.

See that the barren women have children.

Go and tell all this to the god of the land.

Keygamor. Eygamor. (Names of buffaloes).

Evening is approaching. The buffaloes are coming.

The calves also are returning.

The buffaloes are saluted.

The dairy man beats the calves with his stick.

Milk has been offered to the bell.

It is growing dark.

This is a buffalo with beautiful horns.

A buffalo stupidly given away by the Badaga.

A buffalo brought to the Kándal mand.

Innerovya (name of buffalo).

Like this buffalo there is no other.

Parkúr (name of a Toda).

Like him there is no man.

The sun is shining. The wind is blowing.

Rain is coming. The trees are in flower.

Tears are falling. The nose is burning.

He is coming, holding up his umbrella.

He is coming, wearing a good body-cloth.

He is coming, wearing a good under-cloth.

He (the palál) is coming, wearing a black cloth.

He is coming, holding his walking stick of palai wood.

I have a god. What is to become of me ?

I am inclined to cry ; my heart being heavy.

Oh ! My child. Don't cry. It is still crying.

Thuree. Thuree. See. Be quiet.

A robust bull buffalo. Ach ! Ach !

A big buffalo not intended for killing. Ach ! Ach !

Is leading the cow buffalo. Ah ! Ah !

Two or three men are driving it. Ah ! Ah !

*Song sung in honour of the Maharanee Regent of Mysore's
arrival at Ootacamund.*

All we Todas go to her house, and dance before her.

She gives us fifteen rupees.

She comes near our women, and talks to them.

She gives clothes to us.

Next morning we take milk, eight bottles in the morning,
four in the evening.

Month by month she pays us for our milk.
 She goes back to Mysore, and, when she goes, we stand in
 a row before her.
 She gives us presents ; clothes and three rupees.
 The women cut their hair, and stand before her.

Marriage song.

Boys and girls are singing.
 Much money are they spending.
 To the girl her father is giving five buffaloes.
 The husband tells his wife that she must cut her hair.
 If her hair is curled all the people will rejoice.
 The buffalo is slain, and now we must all dance.
 Why are not more people here ? More should come.
 My buffalo is big, very big.
 Go quickly and catch it.
 The Todas are all there. They are standing in a row.
 Who will run, and catch the buffalo first ?
 To him will a present of five rupees be given.
 I will go and catch it first.
 The Todas are all fighting.
 The Todas are all feasting.
 People give them rice.
 The buffalo is coming. Two men run to catch it by the neck.
 Ten men collect the buffaloes. They pen them in a kraal.
 At one o'clock we take our food.
 The buffalo is running, and I hit it on the back with a stick.
 It swerves aside, but I drive it back to the path.
 Night comes, and we all dance.
 Next morning at 10 A.M. we bring out the buffalo, and slay it.
 At four in the morning we wrap rice and grain in a white cloth,
 and burn it.
 At eleven we cut the hair of the boys and girls.
 At four in the morning the priest goes to the temple.
 He lights the lamp.
 At eight he milks his buffaloes.
 He puts on no cloth.
 He places butter and ghee before the god.
 Then he grazes his buffaloes, and eats his food.
 Then he puts on his cloth.
 At three in the afternoon he goes again to the temple.
 He kindles a fire, and lights the lamp.
 He puts milk in a chatty, and churns it into butter with a cane.
 He mixes water with the butter-milk, and gives it to the women
 to drink.
 He alone may sleep in the temple.

The buffalo capture took place amid the usual excitement and freedom from accident; and, later in the day, the stalwart buffalo catchers turned up at the bungalow for a *pour boire* in return, as they said, for treating us to a good fight. The beasts selected for sacrifice were a full-grown cow and a young calf. As they were dragged near to the corpse, now removed from the harbour, butter was smeared over the horns, and a bell (mani) tied round the neck. The bell was subsequently removed by Kotas, in whose custody it was to remain till the next kédu. The death blow, or rather series of blows, having been delivered with the butt-end of an axe, the feet of the corpse were placed in the mouth of the buffalo. In the case of a male corpse, the hands are made to clasp the horns. The customary mourning in couples concluded, the corpse, clad in four cloths, was carried on the stretcher to a hollow in the neighbouring shola (grove), and placed by the side of the funeral pyre, which had been rapidly piled up. The innermost cloth was black in colour, and similar to that worn by the holy pálal of the tiriéri. Next to it came a putkúli decorated with blue and red embroidery, outside which again was a plain white putkúli covered over by a red cotton cloth of European manufacture. Seated by the side of the pyre, near to which I was courteously invited to take a seat on the stump of a Rhododendron, was an elderly relative of the dead woman, who, while watching the ceremonial, was placidly engaged in the manufacture of a holly walking-stick with the aid of a glass scraper. The proceedings were watched on behalf of Government by a forest guard, and a police constable who, with marked affectation, held his handkerchief to his nose throughout the ceremonial. The corpse was decorated with brass rings, and within the putkúli were stowed jaggery (molasses), a scroll of paper adorned with cowry shells, snuff and tobacco, cocoanuts, biscuits, various kinds of grain, ghí (clarified butter), honey, and a tin-framed looking-glass. A long purse, containing a silver yen and an Arcot rupee of the East India Company, was tied up in the putkúli close to the feet. These preliminaries concluded, the corpse was hoisted up, and swung three times over the now burning pyre, above which a mimic bier, made of slender twigs, was held. This ceremonial, wherein presumably the spirit was supposed to depart heavenwards (to Amnor *via* Makurti peak) concluded, the body was stripped of its jewelry, and a lock of hair cut off by the

daughter-in-law for preservation, together with a fragment of the skull, until the memorial service (*bara kédu*). As soon as the pyre was fairly ablaze, the mourners, with the exception of some of the female relatives, left the shola, and the men, congregating on the summit of a neighbouring hill, invoked their god. Four men, seized, apparently in imitation of the *Kota dévádi*, with divine frenzy, began to shiver and gesticulate wildly, while running blindly to and fro with closed eyes and shaking heads. They then began to talk in Malayalam, and offer an explanation of an extraordinary phenomenon, which had appeared in the form of a gigantic figure, which disappeared as suddenly as it appeared. At the annual ceremony of walking through fire (hot ashes) in the present year, two factions arose owing to some dissension, and two sets of ashes were used. This seems to have annoyed the gods, and those concerned were threatened with speedy ruin. But the whole story was very vague.

At the funeral of a man (a leper), the corpse was placed in front of the entrance to a circle of loose stones about a yard and a half in diameter, which had been specially constructed for the occasion. Just before the buffalo sacrifice took place, a man of the Paiki clan, standing near the head of the corpse, dug a hole in the ground with a cane, and asked a Kenna, who was standing on the other side, "Puzhut, Kenna"—Shall I throw the mud?—three times. To which the Kenna, answering, replied "Puzhut."—Throw the mud—thrice. The Paiki then threw some of the soil three times over the corpse, and three times into the *kraal* (earth to earth; dust to dust).

At Toda funerals, Mr. Walhouse writes: * "Sometimes a circle of old date is used, and sometimes a new one is formed. The ashes of the deceased are scraped together, and buried under a large stone at the entrance of the *ázáram*." And he draws attention to the importance of the use of these circles as showing a connection of funeral rites with monuments of pre-historic type—stone circles and cromlechs—amongst living tribes who most nearly represent pre-historic peoples.

The auspicious days for the burial of a Tartál are said to be Tuesday and Sunday; for a Paiki Thursday and Sunday; and, for a Paiki male only, Saturday.

* 'Indian Antiquary,' Vol. VI, 1877.

The ceremonial observed when a new man takes over charge of the appointment of pujári (dairy priest) is as follows. The candidate gets ready :

- (a) Seven leaves of *Rubus ellipticus*.
- (b) Seven tender shoots, with leaf-buds, of *Rubus ellipticus*.
- (c) A vessel of water.
- (d) A milky branch of *Euphorbia Rothiana*.
- (e) One or two culms of grass (*Eragrostis nigra*).
- (f) A pot of water.

Taking one of the *Rubus* leaves, he folds it so as to form a cup, which he holds in the left hand. Dipping one of the tender shoots thrice into the water, he transfers a few drops thereof to the cup, and drinks them. The leaf is then unfolded, saluted by applying it to the forehead, and thrown away. This performance is repeated seven times. All the tender shoots are then placed in the vessel of water, and the water used for washing the body. After undergoing this purificatory ceremony, the novice proceeds to the dairy, outside which he seats himself, and brushes the threshold with the culm of grass and *Euphorbia* branch. The pujári, who is about to be relieved, places the pot of water at the entrance to the dairy. And, on being asked "Mupat kenna"—May I touch? He replies "Mupat," touch it. The candidate, thus permitted, then touches the pot, enters within the dairy, and becomes a full-blown pujari.

In the dwelling huts, for domestic purposes, fire is, in these advanced days, obtained from lucifer-matches. And the men, who came to be operated on by me, had no hesitation in asking for a match, and lighting the cheroots, which were distributed among them, before they left the bungalow dining-room. Within the precincts of the dairy-temple the use of matches is strictly forbidden, and fire is kindled with the aid of two dry sticks of *Litsæa Wightiana*. Of these, one, terminating in a convex extremity, is about 2 feet 3 inches long; the other, with a hemispherical cavity scooped out close to one end, about $2\frac{1}{2}$ inches in length. Into the cavity the end of the longer stick fits, so as to allow of easy play. The smaller stick is placed on the ground, and held tight by firm pressure of the great toe applied to the end furthest from the cavity, into which a little finely powdered charcoal is inserted. The larger stick is then twisted vigorously between the palms of the hands by two men, turn and turn about,

until the charcoal begins to glow. Fire, thus made, is said to be used at the tiriéri (sacred mand), the dairy-houses of ordinary mands, and at the cremation of males.

I recently came across a very ingenious method (Pl. I) of making fire by friction, carried out by the Paniyans, who live at Pudupadi near the base of the Malabar hills. A portion of a bamboo stem, about one foot in length, in which two nodes are included, is split longitudinally into two equal parts. On one half a sharp edge is cut with a knife. In the other a longitudinal slit is made through about two-thirds of its length, which is stuffed with a piece of cotton cloth. The latter is held firmly on the ground with its convex surface upwards, and the cutting edge drawn, with a sawing motion, rapidly to and fro across it by two men, until the cloth is ignited by the red-hot particles of wood in the groove cut by the sharp edge. The cloth is then blown with the lips into a blaze, and the tobacco or cooking fire can be lighted.

Whit Monday was given up to an exhibition of sports and games, whereof the most exciting and interesting was the burlesque representation of a Toda green funeral (pachai kédu) by boys and girls. The Toda, fond of his little joke, applied the term pachai kédu to the corpses of the flies entrapped by a catch'em-alive-oh on the bungalow table. To the mock funeral rites arrived a party of youths, as from a distant mand, with arms linked, and crying out A ! Ū ! in shrill mimicry of their elders. The lad who was to play the leading character of sacrificial buffalo, stripping off his body-cloth, disappeared from sight over the brow of a low hillock. Above this eminence his bent and uplifted upper extremities shortly appeared as representatives of the buffalo horns. At sight thereof, there was a wild rush of small boys to catch him, and a mimic struggle took place, while the buffalo was dragged, amid good-tempered scuffling, kicks, and shouting, to the spot where the corpse should have been. This spot was, in the absence of a pseudo-dead body or stage dummy, indicated by a group of little girls, who had sat chatting together till the boy-beast arrived, when they touched foreheads, and went, with due solemnity, through the orthodox observance of mourning in couples. The buffalo was slain by a smart tap on the back of the head with a cloth, which did duty for the pole-axe. And, as soon as the death struggle was over, he again, without waiting for an encore, retired behind the hillock, in order that the rough

and tumble fight, which was evidently the chief charm of the game, might be repeated. The buffalo boy later on came in second in a flat race, and he was last seen protecting us from a mischievous-looking member of his herd, which was grazing on the main-road. While the funeral game was in progress, the men showed off their prowess at the game of tip-cat (*iláta*) wherein some excel. Considerable and intelligent interest was taken in a pair of Zeiss' stereotelescopic binoculars. While looking through them, one lad commenced talking in a low voice to a distant group of children, who had, he thought, come close up to him. His expression of blank astonishment, when the binoculars were removed, at finding them still far off was quaintly amusing. One man, new to the use of optical instruments, covered himself with glory by picking out, with the glasses, three men on a far-distant hill, of whose presence he had not been told.

A thing of exceeding joy to the Todas was my Salter's hand-dynamometer, the fame of which spread from mand to mand, and was circulated at funerals, three of which took place during my month's stay in Toda-land. Great was the disgust of the assembled males, on a certain day, when the record of hand-grip for the morning (73 lb.) was carried off by a big-boned female, who became the unlovely heroine of the moment. The largest English feminine hand-grip, recorded in my laboratory note-book, is only 66 lb. One Toda man, of fine physique, not satisfied with his grip of 98 lb. went into training, and fed himself up for a few days. Thus prepared, he returned to accomplish 103 lb., the result of more skilful manipulation of the machine rather than of a liberal dietary of butter-milk.

The photographs, taken during my first Toda campaign, were a source of never-ending interest; and I was much struck with the readiness with which both old and young recognised the portraits of their friends. The subject of much merriment was the portrait of a man who had died only a few days previously. "He," they said, "has gone to amnôr. But you've got him in the book all right."

Nearly all the Toda men have one or more raised cicatrices forming nodulous growths (keloids of Roth) on the right shoulder. These scars are produced by burning the skin with red-hot sticks of *Litsæa* (the sacred fire-stick); and the Todas believe that the branding enables them to

milk the buffaloes with perfect ease, though they cannot account for its action.

The operation of tattooing is performed by an elderly Toda female. Women only are tattooed, and, as a general rule, they must have borne one or more children. Girls are, however, occasionally tattooed after reaching puberty, but before giving birth to children. And I have seen several multiparæ, in whom the absence of tattoo marks was explained either on the ground that they were too poor to afford the expense of the operation, or that they were always suckling or pregnant—conditions in which the operation would not be free from danger. The dots and circles, of which the simple devices are made up, are marked out with lampblack made into a paste with water, and the pattern is pricked in with the spines of *Berberis aristata*.

The routine Toda dietary is said to be made up of the following articles, to which must be added strong drinks purchased at the toddy shops.

- (a) Rice boiled in whey.
- (b) Rice and jaggery boiled in water.
- (c) Rági (*Eleusine Coracana*), sámái (*Panicum miliure*) or tinai (*Setaria italica*) flour boiled in water, and made into a cake of semi-solid consistence.
- (d) Broth or curry made of vegetables purchased in the bazár, wild vegetables, and pot-herbs, which, together with ground-orchids, the Todas may often be seen rooting up with a sharp-pointed digging-stick on the hill sides.

The indigenous edible plants and pot-herbs include the following :—

- (1) *Onicus Wallichii* (thistle).—The roots and flower-stalks are stripped of their bark, and made into soup or curry.
- (2) *Girardinia heterophylla* (Nilgiri nettle).—The tender leafy shoots of vigorously growing plants are gathered, crushed by beating with a stick to destroy the stinging hairs, and made into soup or curry. The fibre of this plant, which is cultivated near the mands, is used for stitching the putkúli, with steel needles purchased in the bazár in lieu of the more primitive thorn. In the preparation of the fibre, the bark is thrown into a pot of boiling water, to which

ashes have been added. After a few hours' boiling, the bark is taken out, and the fibre extracted.

(3) Tender shoots of bamboos eaten in the form of curry.

- | | |
|------------------------------------|--------------|
| (4) <i>Alternanthera sessilis.</i> | } Pot-herbs. |
| <i>Stellaria media.</i> | |
| <i>Amaranthus spinosus.</i> | |
| <i>Amaranthus polygonoides.</i> | |

The following list of plants, of which the fruits are eaten by the Todas, has been brought together by my botanical assistant, Mr. K. Rangachari, whose assistance as interpreter and gleaner of information I heartily recognise :—

Eugenia Arnottiana.—The dark purple juice of the fruit of this tree is used by Toda women for painting beauty spots on their faces.

<i>Rubus ellipticus.</i>	} wild raspberry.
<i>Rubus moluccanus.</i>	
<i>Rubus lasiocarpus.</i>	

Fragaria nilgherrensis, wild strawberry.

Elæagnus latifolia.—Said by Dr. Mason to make excellent tarts and jellies.

Gaultheria fragrantissima.

Rhodomyrtus tomentosus, hill gooseberry.

<i>Loranthus tomentosus.</i>	} Parasitic on trees.
<i>Loranthus neelgherrensis.</i>	
<i>Loranthus loniceroides.</i>	

Elæocarpus oblongus.

Elæocarpus Munronii.

<i>Berberis aristata.</i>	} barberry.
<i>Berberis nepalensis.</i>	

Solanum nigrum.

Vaccinium Leschenaultii.

Vaccinium nilgherrense.

Toddalia aculeata.

Ceropegia pusilla.

To which may be added mushrooms.

The Todas attribute the stunted growth of some members of the rising generation, as compared with the splendid physique of the lusty veterans, to the results of syphilis, of which they give a classic description. The profuse hairy development is by some attributed to their drinking "too

much milk." As in Maori-land, so in Toda-land, one finds a race of superb men coupled to hideous women. With the exception of the young girls, and here and there a woman who is passable, the fair sex is in the male sex.

A woman, who was asked to count the number of her children on the fingers, proceeded as follows:—

Little to first finger, right hand	4
Do. do. do. left do.	4
Three middle fingers, right hand	3
	—
	11
	—

It is worthy of note that the thumb was not reckoned as a finger. For, though zoologically the thumb is merely one of a series of digits, it has been found necessary to specially enact, for the subtle purposes of the law, in connection with the acceptance of finger-print impressions as evidence, that the thumb is a finger.

The following statistics, bearing on the relative proportions of the sexes, fertility, and mortality among the youthful offspring, are of interest, especially when contrasted with the statement of a German Missionary ('Tribes inhabiting the Neilgherry hills,' 1856) that "it is rarely that there are more than two or three children; and it is not at all an uncommon thing to find only a single child while many families have none at all:"

Age of mother.	Children.		
	Living.		Dead.
	Male.	Female.	
35-40	3	...	1
25	...	1	1
20	...	1	1
20-22	...	2	...
30-35	1	2	...
35-40	1	...	...
30-35	...	...	3
25-30	...	...	1
35-40	3	2	...
30-35	3	2	...

Age of mother.			Children.		
			Living.		Dead.
			Male.	Female.	
35-40	...	...	5	3	3
20-25	...	...	...	...	2
25	...	...	2	1	...
40	...	...	...	...	10. Probably syphilis.
30-35	...	...	0	0	0
30-35	...	...	2	...	...
35-40	...	...	...	...	3
30-35	...	...	4	2	2
30	...	...	2	2	...
30	...	...	4	...	2
25-30	...	...	...	2	3
35	...	...	2	...	2
30	...	...	...	...	1
40-45	...	...	...	2	2
30	...	...	0	0	0
25	...	...	...	2	...
35	...	...	1	3	4
25-30	...	...	1	2	...
30-35	...	...	2	2	...
40-45	...	...	...	1	10. Probably syphilis.
35-40	...	...	4	3	...
35-40	...	...	3	2	...
35-40	...	...	1	2	...
25	...	...	1	...	...
35-40	...	...	...	...	8. Probably syphilis.
25	...	...	0	0	0
35-40	...	...	...	...	3
40-45	...	...	1	2	4
40	...	...	0	0	0
35-40	...	...	...	2	1
35-40	...	...	0	0	0
30-35	...	...	1	2	1
25-30	...	...	...	2	...
30	...	...	1	1	...

Analysing the figures, we obtain the following results :

Cases examined	..	..	44	
Males alive	..	..	48	} 96
Females alive	..	..	48	
Dead	..	..	68	
No children born	..	..	5	
Greatest number of children..			11	

As bearing on the home life of the Todas, I place on record the following extracts from the notes made concerning the occupants of single huts during a visitation from mand to mand :—

Two elderly men (brothers), their wife, four sons, daughter, and sister-in-law (wife's sister).

Two elderly men (brothers), their wife and two sons.

A widower remarried to a young girl, and three sons by his first wife.

Man and his cousin, their wife and two children.

Two elderly men, their wife, two unmarried daughters, and two grown-up sons with their wife.

Elderly man, his wife, son and daughter-in-law and three grandchildren.

Elderly man, his wife, and two grown-up sons with a single wife.

Married woman and her son. Her husband away, leading a celibate life as palal of the tiriéri.

Three men (brothers), their wife and three children, and their two sisters.

Elderly man, his wife, two daughters and four sons, of whom three are married to a single wife.

Three brothers, their wife and child, and mother-in-law (wife's mother).

Elderly man, his wife, son and daughter-in-law, and grandchild.

In conclusion, I may enliven this note with an extract from a petition, bearing on buffalo sacrifice, which was recently submitted to the Head Magistrate of the Nilgiris.

“ According to our religious custom for the long period we are bringing forward of our killing buffaloes without any irregular way. But, in last year, when the late Collector came to see the said place, by that he ordered to the Todas first not to keep the buffaloes without feeding in the kraal ; and second he ordered to kill each for every day, and to clear away the buffaloes, and not to keep the buffaloes without food. We did our work according to his orders, and this excellent order was an ample one. Now this —, a chief of the Todas, son of —, a deceased Toda, the above man joined with the moniagar of — village, joined together, and, dealing with bribes, now they arose against us, and doing this great troubles on us, and also, by this great trouble, one day Mr. — came for shooting snapes (snipe) by that side. By chance one grazing buffalo came to him, push him by his horns very forcely and wounded him on his leg. By the help of another gentleman who came with him he escaped, or he would have die at the moment.

Now the said moniagar and — joined together, want to finish the funeral to his late father on the 18th instant. For this purpose they are going to shut the buffaloes without food in the kraal on the 18th instant at 10 o'clock. They are going to kill the buffaloes on the 19th instant at 4 o'clock in the evening. But this is a great sin against God. But we beg your honour this way. That is, let them leave the buffaloes in the grazing place, and ask them to catch and kill them at the same moment. And also your honour cannot ordered them to keep them in the kraal without food. And, if they will desire to kill the buffaloes in this way, these buffaloes will come on us, and also on the other peoples one who, coming to see the funs on those day, will kill them all by his anxious. And so we the Todas begs your honour to enquire them before the 18th, the said funeral ceremony commencing, and not to grant the, above orders to them."

E. THURSTON.

EURASIAN SCHOOL BOYS.

IN the introduction to his 'Manual of Anthropometry,' Mr. C. Roberts, dealing with the objects and advantages of ascertaining the physical proportions of the body, remarks that "from a wide and national point of view it is desirable that we should know the rate of growth of children from year to year, the proportions which exist at different ages, the period at which the body attains maturity, and recognise the nature and peculiar effects of various influences at work in modifying the physical development of our labouring population; to enable us to regulate the employment of children in factories and workshops, to guide us in the selection of recruits for the military and naval services of the country, and to determine, if possible, the much-debated question of the physical degeneracy of a people." These observations, made in connection with the investigation of physical development and proportion of the human body in England, apply with equal force to India, for which country I am unable to lay my hands on any series of precise and systematic data relating to youthful physique.

Some time ago, at the request of the Medical officer, I paid a visit to the Chingleput Reformatory, with a view to examining the physique of the youthful offenders, who are being educated there amid a wholesome environment. The value of the measurements recorded is to a great extent lost owing to the inability of the lads (all Natives) to tell me their age even approximately. And the only guide was the age as recorded by the Magistrate at the time of conviction, concerning which the Superintendent of the Reformatory remarks in the annual report, 1899:—"I feel constrained to refer once more to the tendency on the part of some Magistrates to over-estimate the ages of boys, when they are sent here. The result is that their periods of detention in this school are shortened, and they are discharged when still young, and in many cases very young, while they would have been very much better for a few years' further detention and training in this school. Out of the 37 boys discharged during the year, 11 were obviously younger than their ages as fixed by the Magistrates, and consequently small in size. It is difficult for such boys to obtain employment after discharge; and the worst thing that can happen to a boy is to be discharged and find no employment, as a



MERIAH SACRIFICE POST.

relapse to crime may be almost necessary to keep him from starvation." Despite the doubt as to the precise age of those investigated, I place on record, as a modest contribution to Indian criminology, the results of my visit to the Reformatory, whereto are added, in the final column, notes bearing on the "magisterial age" made in consultation with the Medical officer, Captain G. G. Giffard, I.M.S.

Happily the Eurasian, like the English schoolboy, knows his birthday, at least in the majority of cases, and it is possible to group them in regular sequence according to their age. I accordingly publish, with no idea of finality, but as a guide for other possible workers in a useful and practical field of statistical research, the detailed figures relating to 186 Eurasian youths, between the ages of twelve and eighteen, who have come to my laboratory for examination. The occupation of the father is given, as a guide to social status, in the final column, wherein I have also incorporated the notes bearing on physique and pubertial development recorded at the time of examination. The weight is recorded in pounds, and the measurements are in centimetres. The weights were registered in clothes, with boots. A table of conversion of centimetres into feet and inches will be found on the cover. The dynamometer was a Salter's hand dynamometer, which records the hand grip in lb. The chest measurements were taken, with the arms raised above the head, midway between inspiration and expiration; those who tried to dodge me, by holding their breath at the end of a forced inspiration, being made to count slowly.

As showing how the figures relating to each year of age may be, with advantage, co-ordinated for the purpose of comparison, I reproduce an analysis of the detailed figures so far as weight and physical measurements are concerned.

Weight.

Age.	Number of cases.	Average.	Maximum.	Minimum.	Range.
12-13 ...	32	63	83	47	36
13-14 ...	30	65	90	48	42
14-15 ...	48	74	99	54	45
15-16 ...	34	83	113	58	55
16-17 ...	27	96	123	75	48
17-18 ...	15	98	122	83	39

Height.

Age.		Number of cases.	Average.	Maximum.	Minimum.	Range.
12-13	...	32	128·3	146·8	125·4	21·4
13-14	...	30	138·4	152·5	126·4	26·1
14-15	...	48	143·4	160·4	130·8	29·6
15-16	...	34	152·3	167·4	135·2	32·2
16-17	...	27	159	174·7	147·4	27·3
17-18	...	15	161·3	172·8	154	18

Chest.

Age.		Number of cases.	Average.	Maximum.	Minimum.	Range.
12-13	...	32	62	71	54	17
13-14	...	30	63	71·4	57·6	13·8
14-15	...	48	65	74·5	59	15·5
15-16	...	34	69	76·5	59·6	16·9
16-17	...	27	72	78·5	65·5	13
17-18	...	15	74	82·5	68·5	14

Shoulders.

Age.		Number of cases.	Average.	Maximum.	Minimum.	Range.
12-13	...	32	30·2	34·4	27·2	7·2
13-14	...	30	30·8	34·2	28·1	6·1
14-15	...	48	32·3	35·9	28·8	7·1
15-16	...	34	33·8	39·3	29	10·3
16-17	...	27	35·7	38·5	33·1	5·4
17-18	...	15	36·4	39·6	34·9	4·9

Cephalic Length.

Age.		Number of cases.	Average.	Maximum.	Minimum.	Range.
12-13	...	32	17·6	18·8	16	2·4
13-14	...	30	17·7	18·6	16	2·6
14-15	...	48	17·7	19	16·6	2·4
15-16	...	34	17·8	19·2	16·6	2·6
16-17	...	27	18·1	19·4	17	2·4
17-18	...	15	18·6	19·8	18	1·8

Cephalic Breadth.

Age.		Number of cases.	Average.	Maximum.	Minimum.	Range.
12-13	...	32	13·7	14·6	13	1·6
13-14	...	30	13·7	15	12·4	2·6
14-15	...	48	13·9	14·8	12·6	2·2
15-16	...	34	13·8	14·5	12·8	1·7
16-17	...	27	14	15·4	12·8	2·6
17-18	...	15	14	15·4	13·2	2·2

As bearing on the subject of Eurasian marriage, I am enabled, through the courtesy of a railway chaplain and the chaplain of one of the principal churches in the city of Madras, to place on record the following statistics abstracted from the registers. It may, in explanation, be noted that M. indicates the bridegroom, F. the bride, and W. widow or widow re-marriage:—

(a) Railway.

M.	F.	M.	F.	M.	F.
25	18	24	19	23	15
21	15	27	16	24	18
24	19	20	21	35	21
21	14	22	18	24	19
22	19	25	16	22	18
23	17	22	18	21	20
23	14	25	16	32	19
23	18	23	21	26	21
25	16	W. 42	18	25	18
W. 45	19	37	28	33	19
25	23	25	19	20	15
24	17	24	17	25	18
22	17	26	16	24	20
W. 42	18	24	19	32	19
40	16	23	18	27	18
23	22				

(b) *Madras City.*

M.	F.	M.	F.	M.	F.
33	26	28	19	27	18
W. 40	18	29	20	W. 39	19
23	26	23	21	27	31
23	23	26	21	23	14
25	21	22	18	33	24
29	W. 24	25	17	25	18
31	19	28	W. 35	25	18
28	25	24	18	21	19
26	17	26	19	24	20
23	15	32	26	26	19
23	18	26	18	W. 46	W. 39
23	19	27	18	23	23
30	24	25	21	22	20
W. 38	17	23	16	32	17
21	17	27	19	21	16
26	21	40	16	21	W. 30
W. 53	W. 43	28	15	W. 40	17
28	20	31	24	25	24
29	21	27	25	30	20
W. 43	W. 36	29	17	W. 43	23
20	16	24	W. 30	22	18
22	18	W. 42	W. 34		

Analysing these figures, with the omission of re-marriages, we obtain the following results :—

(a) *Railway.*

			Bridegroom.	Bride.
Average age	..	..	25-26	18-19
Mean above the average	..	..	28-29	19-20
Mean below the average	..	..	23-24	16-17
Range of age	..	..	40-20	28-14

(b) *Madras City.*

			Bridegroom.	Bride.
Average age	..	..	26-27	19-20
Mean above the average	..	..	28-29	21-22
Mean below the average	..	..	23-24	17-18
Range of age	..	..	40-20	31-14

E. THURSTON.

Number.	Caste or Tribe.	Magisterial age.	Year of admission.	Weight.	Height.	Chest.	Shoulders.	Offence.	District.	Remarks.
1	Muttiriyar	...	11-12-1899	68	140	64	30-1	Theft ...	Cuddapah.	
2	Vanniya	...	12-13-1898	81-5	160	65-5	32-4	Theft ...	Chingleput.	
3	Native Christian.	...	12-13-1899	80	141-8	68-5	33-7	Theft ...	South Arcot.	
4	Baliya	...	12-13-1899	94-5	157-7	70	35-6	Counterfeiting coins ...	Kistna	Looks considerably older.
5	Pariah	...	12-13-1895	67-5	135-2	65-5	31-5	Theft ...	Madras.	
6	Madiga	...	12-13-1899	85	143-8	70	34-7	Theft ...	Kistna.	
7	Dhobi	...	13-14-1899	65	135-6	62-5	30-9	Murder ...	North Arcot.	
8	Sistikarnam	...	13-14-1899	73-5	143-2	65-5	33-2	Theft ...	Gódvári.	
9	Kavarai	...	13-14-1899	71	147	64-5	33-6	House-breaking	North Arcot.	
10	Mappila	...	13-14-1899	74-5	142-6	68-5	32-8	House-breaking	Malabar.	
11	Pariah	...	13-14-1899	56	133-2	62	29-6	Theft ...	Nilgiris	Looks much younger.
12	Muhammadan	...	13-14-1899	70	141	64-5	31-6	Theft ...	Bellary.	

Reformatory Boys—continued.

Number.	Caste or Tribe.	Magisterial age.	Year of admission.	Weight.	Height.	Chest.	Shoulders.	Offence.	District.	Remarks.
13	Baliya ...	13-14	1900	69	143·4	65	32·7	Theft ...	Tanjore.	
14	Agambadiyan ...	13-14	1899	84	152·2	75·5	36	Theft ...	Madura.	
15	Kapra ...	13-14	1898	73·5	139·8	66·5	33·6	Theft ...	Bellary.	
16	Muhammadan ...	13-14	1898	85	154·7	73·5	35·8	Theft ..	Kistna.	
17	Vellala ...	13-14	1898	62	139	63·5	30·1	Theft ...	Tanjore.	
18	Telaga ...	12-14	1898	64	139·2	63·5	31	Theft ...	Kistna.	
19	Telaga ..	13-14	1899	78·5	156·4	66	35·4	Theft ...	Kistna.	
20	Muhammadan ...	13-14	1899	82·5	148·8	68	33·2	Theft ...	Madura.	
21	Pariah ...	13-14	1895	82·5	155·4	68	35·4	Theft ...	Madras.	
22	Baliya ...	14-15	1894	74	142·4	68	32·8	Theft ...	Mysore.	
23	Kavarai ...	14-15	1895	65	140·2	64	31·1	Theft ...	Chingleput.	
24	Vellala ...	14-15	1895	56	131·6	60	29·9	House-breaking	Madras ...	Looks much younger.

25	Mudali	...	14-15	1896	58·5	142·6	62·5	30·7	Theft	...	...	Chingleput.
26	Boyi	...	14-15	1896	76	141·2	69	32·6	Theft	...	...	Vizagapatam.
27	Chakkila	...	14-15	1897	60	130·8	62·5	30·4	Poisoning cattle	...	...	Madura
28	Kammalan	...	14-15	1897	74·5	148·4	66·5	32	House-breaking	...	...	Coimbatore.
29	Komati	...	14-15	1898	64·5	134	62·5	30·9	Theft	...	...	Kistna
30	Odda	...	14-15	1898	71	142·2	65·5	30·2	House-breaking	...	...	Hyderabad.
31	Muhammadan	...	14-15	1898	66·5	140·6	64	32·6	Mischief by fire	...	...	Salem.
32	Madiga	...	14-15	1898	83·5	148·4	68·5	34·8	Theft	...	...	Madras
33	Kaikola	...	14-15	1898	75·5	145	67·5	31·4	House-breaking	...	...	Chingleput
34	Nair	...	14-15	1899	84	151·6	71	34·9	House-breaking	...	...	Malabar.
35	Korava	...	14-15	1899	82	149·6	68·5	32·6	Theft	...	...	Madura.
36	Vellala	...	14-15	1899	75·5	142·2	68·5	33	Theft	...	...	Madura.
37	Pariah	...	14-15	1899	60	135·4	62·5	30	Theft	...	...	Nilgiris
38	Padayachi	...	14-15	1899	63	138·2	64	32·7	Theft	...	...	Tanjore
39	Kavarai	...	14-15	1900	66·5	137·4	65	32	Theft	...	...	Madras

Looks younger.

Looks younger.

Incipient moustache. Hair in axillæ.

Incipient moustache. Hair in axillæ.

Looks much younger.

Looks younger.

Looks younger.

Reformatory Boys—continued.

Number.	Caste or Tribe.	Magisterial age.	Year of admission.	Weight.	Height.	Chest.	Shoulders.	Offence.	District.	Remarks.
40	Vadiyan ...	14-15	1900	57	137	60·5	30·6	Theft ...	Gódvári ...	Looks much younger.
41	Vellala ...	14-15	1897	59	137	61	30·5	Theft ...	Madras ...	Looks younger.
42	Padayachi ...	15-16	1894	96	150·4	75	36·2	House-breaking	South Arcot...	Good physique. Incipient moustache. Hair in axillæ.
43	Vellala ...	15-16	1895	77·5	146·8	65	34·3	Theft ...	Trichinopoly.	
44	Muhammadan ...	15-16	1896	65	139·6	63	31·4	Theft ...	Salem ...	Looks younger.
45	Edaiya ...	15-16	1896	93	159	77	35·7	House-breaking	North Arcot.	
46	Alagiri ...	15-16	1896	63	140·6	63	31·3	Theft ...	Chingleput,	
47	Mappila ...	15-16	1896	103	159	78·5	38·3	Fanatical rioter	Malabar ...	Deep chest. Good physique. Beard. Hair in axillæ.
48	Shanar ...	15-16	1897	84	148·5	74·5	35	House-breaking	Tinnevely ...	Sturdy build. Good gymnast.
49	Shanar ...	15-16	1897	92	155·5	70	36·9	Theft ...	Chingleput.	

50	Vettuvar ...	15-16	1897	89·5	150·6	72	35·9	House-breaking	...	Coimbatore.	
51	Kammalan	15-16	1897	65·5	139·8	64·5	31·9	House-breaking	...	Trichinopoly.	Looks younger.
52	Maravar	15-16	1897	73·5	145·8	65·5	34·1	Theft	...	Tinnevelly	Feeble intellect.
53	Palli	15-16	1897	64	133·4	65·5	31	Theft	...	Madras	Looks much younger.
54	Sala	15-16	1897	79·5	151	66·5	33·4	Theft	...	Madras.	
55	Brahman	15-16	1898	71·5	139·6	68	33·7	Forgery	...	Tanjore	Looks much younger.
56	Kavarai	15-16	1898	82	150·6	67	34·3	Robbery	...	North Arcot.	
57	Dhobi	15-16	1898	88	147·6	72	35·9	Robbery	...	North Arcot.	
58	Pariah	15-16	1898	72	146	64·5	33·8	House-breaking	...	Gódávári.	
59	Edaiyan	15-16	1898	68·5	147·6	62·5	31·5	Theft	...	Madras	Looks younger.
60	Byragi	15-16	1898	91·5	158·8	70·5	35·9	Murder	...	Ganjám	The Session's Judge noted his "Jack Shephard-like head."
61	Pariah	15-16	1898	82	148·8	71	32·9	Theft	...	Madras	Looks younger.
62	Goundan	15-16	1898	92·5	158·1	72	35·8	House-breaking	...	North Arcot.	
63	Agambadiyan	15-16	1898	78·5	148·5	69·5	34·1	Theft	...	Tanjore	Looks younger.
64	Pariah	15-16	1899	87·5	156·5	73	33·9	House-breaking	...	Tinnevelly.	

Reformatory Boys—continued.

Number.	Caste or Tribe.	Mat- rimonial age.	Year of admission.	Weight.	Height.	Chest.	Shoulders.	Offence.	District.	Remarks.
65	Vellala ...	15-16	1899	70·5	142	62·5	31·5	Theft ...	Madras ...	Looks younger.
66	Devanga ...	15-16	1899	69	136	64·5	30·6	House-breaking	Salem ...	Looks much younger.
67	Kavarai ...	15-16	1899	70	141·7	64·5	32·9	House-breaking	Madras ...	Looks younger.
68	Muhammādan ...	15-16	1898	98·5	163·2	78	38·5	House-breaking	Coimbatore.	
69	Vadugan ...	16-17	1893	88·5	153·2	72·5	34·9	House-breaking	Tanjore ...	Moustache.
70	Devangalu ...	16-17	1893	103·5	162·4	78	38·8	House-breaking	Coimbatore ...	Deep chest. Good physique. Moustache. Hair in axillæ.
71	Goundan ...	16-17	1893	106	153·8	80	38·3	Theft ...	Coimbatore ...	Deep chest. Good physique. Moustache. Hair in axillæ.
72	Muhammādan ...	16-17	1894	59	139	63·5	31	Theft ...	Madras ...	Looks very much younger.
73	Palli ...	16-17	1894	100	157	81	38·5	Theft ...	Tinnevely ...	Deep chest. Good physique. Moustache. Hair in axillæ.

74	Odda	...	16-17	1894	76.5	146.7	67	31.5	Theft	...	...	Madura	...	Looks younger.
75	Kammalan	...	16-17	1894	69.5	141.9	64	32.4	Theft	...	...	Madras	...	Looks younger.
76	Telaga	...	16-17	1895	92.5	158.2	74.5	35.6	House-breaking	...	...	Gódvári	...	Moustache and beard. Hair in axillæ.
77	Vellala	...	16-17	1895	93.5	159.5	76	38.4	House-breaking	...	...	Coimbatore	...	Moustache. Hair in axillæ.
78	Vellala	...	16-17	1895	91.5	154.2	69	37	House-breaking	...	...	Madras	...	Moustache. Hair in axillæ.
79	Mudali	...	16-17	1896	70.5	147.1	68	33.8	Theft	...	...	Madras	...	Looks younger.
80	Reddi	...	16-17	1896	74.5	147.2	65.5	32.9	Robbery	...	...	South Arcot.	...	
81	Korava	...	16-17	1896	84	156	68.5	35.4	Theft	...	...	Madura	...	Moustache. Hair in axillæ.
82	Maravar	...	16-17	1896	110.5	162	78	36.7	Theft	...	...	Tinnevely	...	Moustache. Hair in axillæ.
83	Native Christian.	...	16-17	1896	74.5	144.4	67	33.4	Theft	...	...	Vizagapatam.	...	Looks younger.
84	Pariah	...	16-17	1896	70	149.8	63.5	33.4	Theft	...	...	Madras	...	Looks much younger.
85	Padayachi	...	16-17	1897	74	141	69.5	34.7	Theft	...	...	South Arcot.	...	Looks much younger.
86	Kammalan	...	16-17	1897	75.5	152.8	69	34.6	Theft	...	...	North Arcot.	...	Incipient moustache.
87	Palli	...	16-17	1898	85	151.6	74	35.6	Theft	...	...	Madras	...	Hair in axillæ.
88	Palli	...	16-17	1898	85	151.6	71	36.1	Theft	...	...	Madras	...	Hair in axillæ.
89	Pariah	...	16-17	1898	96	156.6	71	35	Poisoning cattle,	...	...	Malabar	...	Moustache. Hair in axillæ.

Reformatory Boys—continued.

Number.	Caste or Tribe.	Magisterial age.	Year of admission.	Weight.	Height.	Chest.	Shoulders.	Offence.	District.	Remarks.
90	Vaniya ...	16-17	1898	104	155·2	82	37·1	Theft ..	North Arcot.	Hair in axillæ.
91	Mannadi Nair ...	17-18	1893	101·5	161·6	75	38·3	Theft ...	Malabar ...	Moustache. Hair in axillæ.
92	Vellala ...	17-18	1893	100·5	154·6	79	38·5	Theft ..	Trichinopoly.	Moustache. Good physique.
93	Chakkila ...	17-18	1894	101	161·6	75·5	38·9	Giving false evidence.	Coimbatore.	Moustache. Hair in axillæ.
94	Janapen ...	17-18	1894	91·5	155·8	76	37·6	Theft ..	Madras ...	Moustache. Hair in axillæ.
95	Muhammadan	17-18	1895	88·5	154	68·5	35·6	Theft ...	Madras ...	Looks younger.
96	Palli ...	17-18	1895	98·5	162	74	37·5	Theft ..	Coimbatore ...	Moustache. Hairy chest and axillæ.
97	Sali ...	17-18	1895	96·5	160	74	35·4	Theft ...	Vizagapatam.	Beard and moustache.
98	Pariah ...	17-18	1895	102·5	159·2	80	38·3	Theft ..	Madras ...	Moustache. Hair in axillæ.
99	Edaiyan ...	17-18	1895	80·5	152·6	70·5	35	Theft ...	Chingleput ...	Moustache. Hair in axillæ.
100	Pariah ...	17-18	1895	84·5	155	68·5	36·4	Breach of trust	Madras ...	Looks much younger.

101	Vellala ...	17-18	1896	95	156·6	75·5	36·8	Robbery	...	...	Madras	...	Good physique. Hair on chest and abdomen.
102	Muhammadian	17-18	1896	96	147·8	73·5	35·8	Theft	...	...	Madras	...	Fat. moustache. Hair in axillæ.
103	Padayachi	17-18	1896	84·5	148	73	34·6	Theft	...	...	Tanjore	...	Looks younger.
104	Muhammadian	17-18	1896	85	151	75·5	35·4	Theft	...	...	Vizagapatam.	...	Incipient moustache. Looks younger.
105	Muhammadian	17-18	1896	75·6	147·4	69	33·7	House-breaking	...	...	Tanjore	...	Looks much younger.
106	Reddi	17-18	1897	113	161·8	83	40·9	Theft	...	...	Tinnevely	...	Strong physique. Incipient moustache. Hair on chest and in axillæ.

Eurasian School Boys.

Age.	Weight.	Height.	Chest.	Shoulders.	Cephalic length.	Cephalic breadth.	Cephalic index.	Dynamometer.	School.	
12	74	143·8	66·5	30·2	18·2	14	76·9	36	Civil Orphan Asylum.	F. Station-master. Fair complexion.
12	69	133·8	68	31·3	17·6	14·2	80·7	37	Civil Orphan Asylum.	Fair complexion. Well nourished.
12	58	133·6	60	29·1	17·1	14	81·9	27	Civil Orphan Asylum.	F. Clerk on steamer.
12	64	136	62	28·9	18·4	13·5	73·4	17	Christ Church	F. Engine-driver.
12	47	125·4	54	27·5	16·9	13·6	80·5	17	Christ Church	F. Tram-driver.
12-1	53	130·2	57	28·8	17·8	13·2	74·2	18	Civil Orphan Asylum.	F. Engine-driver.
12-1	83	146·8	71	34·4	18·2	14·2	78	40	Christ Church	F. Clerk: Shop. Like brother, of sturdy build.
12-1	51	139·4	56	27·7	17·2	13·6	79·1	27	S. Anthony	F. Clerk: Government. Fair complexion.
12-3	65	144·4	61·5	29·9	17·6	14·1	80·1	19	S. Mathias	F. Army pensioner.
12-4	48	127·4	58	27·2	17·6	13·3	75·6	10	Christ Church	F. Fitter.
12-4	70	143·8	66·5	32·2	18	13	72·2	29	Christ Church	F. Compositor. Fair complexion. Iris dark brown.
12-4	71	142·1	61·5	31·2	19	15·1	79·5	30	Wesleyan Mission	F. Foreman: Jail. Head very large for age.

12-7	60	133.8	61.5	30	16.2	14	86.4	21	S. Anthony	...	F. Clerk : Commercial.
12-8	67	134	64.5	31.6	18	14.6	81.1	26	Civil Orphan Asylum.		F. Railway Guard. European. Pink complexion. Reddish hair. Well nourished.
12-8	59	133.4	59	28.9	17.6	13.4	76.1	23	Civil Orphan Asylum.		F. Watch repairer. Fair complexion.
12-8	57	129.6	60.5	29	17.2	13.8	80.2	19	S. Mathias	...	F. Farrier. Much fairer than his brother. Same parents.
12-9	63	135.2	61.5	30	17.2	13.3	77.3	27	Civil Orphan Asylum.		F. Port Officer. Light brown hair.
12-9	63	136.8	63	30.1	16.9	14.2	84	29	Civil Orphan Asylum.		F. Crane-driver.
12-9	62	140.8	64	30.8	18.2	13	71.4	22	Christ Church	...	F. Turner. Fair complexion.
12-9	48	132	59	27.3	16	14	87.5	22	S. Joseph's Convent.		F. Fitter.
12-10	59	135	59.5	29.8	17.2	14.4	83.7	24	Christ Church	...	F. Carpenter.
12-10	69	141.4	63.7	31.8	18.6	13.2	71	32	Christ Church	...	F. Railway porter.
12-10	71	146.2	62.5	30.9	18	13	72.2	27	S. Andrews	...	F. Tram-driver. Fair complexion. Iris dark brown.
12-10	69	138	65	30.1	18.4	14	78.3	22	Bishop Corrie's	...	F. Clerk : Telephone office. Very fair complexion. Light brown hair and iris.
12-10	65	137.2	62	29	18.8	13.2	70.2	18	New Town	...	F. Watchman : Salt Coteurs.
12-10	72	145.6	64	31.8	16.8	14.6	86.9	21	S. Mary's	...	F. Newspaper reporter.
12-11	71	141	62.5	32.1	18.6	13.9	74.7	22	Civil Orphan Asylum.		F. Railway Inspector.

Eurasian School Boys—continued.

Age.	Weight.	Height.	Chest.	Shoulders	Cephalic length.	Cephalic breadth.	Cephalic index.	Dynamo-meter.	School.	
12-11	66	136	68	33	16·2	13·2	81·5	22	Civil Orphan Asylum.	F. Engine-driver. Good physique.
12-11	70	139·5	64·5	31·3	18·4	13·2	71·7	31	Civil Orphan Asylum	F. Flagstaff Signaller.
12-11	69	138·2	64·5	32·2	18·4	13	76·1	29	New Town ...	F. Artillery: English. Light brown iris. Incipient moustache.
12-11	52	132·8	56·5	27·9	16	13·4	83·8	19	S. Joseph's Convent.	F. Mechanic.
12-11	53	134·8	59·5	29	17·4	13	74·7	23	Scotch Kirk	F. Fitter.
13	73	143·4	68·5	33·1	18·3	14	76·5	34	Civil Orphan Asylum.	F. Telegraph Master. Dark brown hair and iris.
13	70	142·2	62·5	31·9	18·4	14·2	77·2	25	Civil Orphan Asylum.	F. Forest Inspector.
13	59	138·8	60·5	28·2	17·8	14·4	80·9	24	Beck ...	F. Clerk: Government. Fair complexion. Brown hair and iris.
13	60	136·2	60·5	31	18·4	13·2	71·7	31	Christ Church	F. Composer.
13	54	128·4	59·5	29·1	17·8	13	73	20	Christ Church	F. Fitter.
13	61	132·4	61·5	31·1	18	12·4	68·9	22	St. Joseph's Convent.	F. Boiler-maker.

13	70	135	63	31·6	18·2	13·8	75·8	30	Bishop Corrie's ...	F. Shoemith. Well nourished.
13	63	135·8	62·4	30·1	16	14	87·5	22	Adyar Orphanage ...	F. Clerk : Commercial.
13-1	54	128	58	29·4	17·6	13	73·9	21	Christ Church ...	F. Compositor.
13-1	62	134·4	61·5	30·4	17·8	14·2	79·8	25	S. Anthony ...	F. Railway Guard.
13-1	48	126·4	57·6	28·4	16·8	12·8	76·2	16	S. Anthony ...	F. Clerk : Commercial.
13-1	73	148·6	62	31·6	18	14	77·8	30	S. Andrews ...	F. Mechanic.
13-2	72	141	64	31·2	17·3	13·8	79·8	26	S. Thomé ...	F. Fitter.
13-3	68	147·4	64·6	31·8	18·4	13·4	72·8	31	Christ Church ...	F. Bandsmen.
13-4	71	144·8	69	32·9	16·4	15	91·5	37	Civil Orphan Asylum.	F. Railway Guard. Good physique. Very high cephalic index.
13-4	74	139·4	67·5	33	18·6	14·2	76·3	32	Christ Church ...	F. Examiner : Press.
13-5	57	135·6	60·5	30	17·6	12·9	73·3	27	Christ Church ...	F. Drummer. Incipient moustache.
13-5	65	134·6	62·4	29·8	18·4	14	76·1	18	S. Thomé ...	F. Bugler. Fair complexion. Dark brown hair and iris.
13-8	54	133·4	60·5	28·6	17·2	13·5	78·5	17	Civil Orphan Asylum.	F. School-master.
13-8	67	136·4	68	32·1	18	14·3	79·4	24	Christ Church ...	F. Foreman : Shop. Fair complexion. Light brown hair and iris.
13-8	62	137·4	62	30·6	16·6	13·3	80·1	24	S. Mathias ...	F. Clerk : Shop.

Eurasian School Boys—continued.

Age.	Weight.	Height.	Chest.	Shoulders.	Cephalic length.	Cephalic breadth.	Cephalic index.	Dynamometer.	School.	
13-8	73	146·8	67·5	32	18	14·7	81·7	26	New Town ...	F. Taxidermist.
13-8	64	133·6	64·5	31	17·4	13·4	77	21	Wesleyan Mission ...	F. Soldier. English. Fair complexion. Light brown hair and iris.
13-9	90	152·5	71·4	34·2	17·9	14·2	79·3	31	Beck ...	F. Livery-stable keeper. Fat.
13-9	64	145	62	28·1	18	12·6	70	24	New Town ...	F. Turner.
13-10	68	142·6	61·5	30·5	17·8	13·5	75·8	29	Christ Church	F. Compositor.
13-10	57	136·8	61	29·9	17·4	13·2	75·9	24	S. Anthony ...	F. Shoe-maker.
13-10	64	134·4	62	29·5	17·3	14·4	83·2	21	S. Mathias ...	F. Drummer. English. Very fair complexion. Brown hair. Incipient moustache.
13-10	59	135·8	57	29·8	17·8	13·6	76·4	18	Beck...	F. Railway Guard.
13-11	67	144·2	64	31·9	16·4	13·4	81·1	28	Christ Church	F. Compositor.
14	82	148·4	68·5	33·3	18·4	14·6	79·3	35	Civil Orphan Asylum.	F. Police Inspector. Very fair complexion. Light brown hair and iris.
14	54	132·5	59	29·8	17·8	13·6	76·4	28	S. Anthony ...	F. Clerk : Shop.

14	56	141·2	60	29·9	18·1	12·6	69·6	24	Christ Church	...	F. Foreman : Press.
14-1	61	138·2	60·5	30·3	17·8	13·4	75·3	29	Christ Church	...	F. Carpenter.
14-1	77	148·2	67·2	31·6	18·6	14	75·3	26	Christ Church	...	F. Station-master.
14-1	62	137·6	62	29·3	17·8	13·4	75·3	22	S. Anthony ...	...	F. Railway Guard. Very fair complexion. Dark brown hair. Light green iris.
14-1	56	130·8	63·4	29·4	17·8	13·2	74·2	24	S. Anthony ...	...	F. Band Sergeant.
14-1	80	156·6	67·2	33·2	18	13·8	76·7	40	S. Mary's ...	..	F. Newspaper reporter. Incipient moustache.
14-1	54	136·4	63	31	16·8	13·8	82·1	24	New Town ...	...	F. Church Clerk.
14-2	74	140·2	65	29·3	19	13·4	70·5	26	Christ Church	...	F. Composer.
14-2	92	154·4	70	34·9	18·2	13·8	75·8	48	S. Thomé ..	...	F. Band Sergeant. Hair in axillæ.
14-3	62	134·2	61·5	30·2	17·7	14·2	80·2	26	New Town ...	...	F. Regimental Bugler.
14-3	65	144	63	31·3	18·2	14·8	81·3	35	S. Thomé ..	...	F. Examiner : Press.
14-4	39	153	64	33·5	17·2	14·8	86	41	Civil Orphan Asylum.	...	F. Railway Inspector.
14-4	80	150·4	67	33·8	17·6	14·4	81·9	32	Civil Orphan Asylum.	...	F. Telegraph Master. Light brown hair. Blue iris.
14-4	87	153	71	34·3	17·7	14·1	79·6	37	Civil Orphan Asylum.	...	F. Carpenter. Fair complexion. Light Brown iris. Incipient moustache. Hair in axillæ.
14-4	77	150·6	68	33·8	18·1	13·6	75·1	44	Civil Orphan Asylum.	...	Fair complexion. Dark brown hair. Incipient moustache. Hair in axillæ.

Eurasian School Boys—continued.

Age.	Weight.	Height.	Chest.	Shoulders.	Cephalic length.	Cephalic breadth.	Cephalic index.	Dynamometer.	School.	
14-4	65	136.6	65.5	31.4	17.6	14.2	80.7	23	Beck ...	F. Coffee planter.
14-4	99	155.4	74.5	36	17.6	14.2	80.7	57	Christ Church	F. Clerk: Shop. Like brother, of sturdy build.
14-4	73	149.4	62	32.3	17.4	14.2	81.6	29	S. Mathias ...	F. Fitter.
14-4	89	159.6	66	33.7	18	14.2	78.9	44	Wesleyan Mission ...	F. Clerk: Government. Incipient moustache.
14-5	71	144.4	63	30.8	18.5	14.5	78.4	31	Civil Orphan Asylum.	F. Telegraph Master. Light brown iris.
14-5	83	154.4	69.5	34.6	17.7	13.2	74.6	42	Christ Church	F. Printer.
14-5	89	152.6	68.4	35.1	18	13.4	74.4	44	S. Anthony	F. Clerk: Shop. Slight moustache.
14-5	52	133.4	60	30.7	18.2	13.3	79.3	25	S. Anthony	F. Railway Guard.
14-5	61	136.4	62	28.8	16.7	14.6	87.4	27	S. Anthony	F. Clerk: Commercial.
14-5	57	135.4	63	30.5	18	13.2	73.3	23	Christ Church	F. Carpenter.
14-6	65	139.8	61.5	33.1	18	13.8	76.7	23	Civil Orphan Asylum.	F. Engine-driver.
14-6	67	142.6	64	33.4	17.2	13.6	79.1	31	Beck ...	

14-6	64	141·8	63	31	17·6	13·3	76·1	30	S. Anthony	...	Fair complexion.
14-6	74	140·2	66	32·7	17·4	14	80·5	30	S. Mathias	...	F. Veterinary hospital-keeper.
14-7	75	145	63·4	32·1	18·6	14·2	76·3	33	Beck ...	...	F. Clerk : Shop.
14-7	76	147·6	67·5	31	18·4	13·9	75·5	34	Beck ...	...	F. European. Fair complexion.
14-7	86	154	71·6	32·5	18	14·6	81·1	31	S. Thomé	...	F. Bugler-Major.
14-7	65	135·4	64·5	31	17·4	13·6	78·2	23	New Town	...	F. Rivetter.
14-8	87	160·4	69·5	35·5	18	14·4	80	54	Civil Orphan Asylum.		F. Engine-driver. Incipient moustache. Hair in axillæ.
14-8	69	144·6	61·5	31·1	17·8	13·2	74·2	44	Civil Orphan Asylum.		F. Clerk : Mercantile.
14-8	70	142·6	59·5	31	16·6	14·8	89·2	32	Civil Orphan Asylum.		F. Telegraph Master. Very fair complexion. Light brown hair and iris.
14-8	88	149·8	67·5	32·9	17·6	13·8	78·4	32	S. Mathias	...	F. Farrier. Much darker than his brother. Same parents.
14-10	73	140·2	64·5	31	17·2	13·8	80·2	32	S. Thomé Orphanage.		F. Tailor.
14-11	98	155	69	35·9	17·9	14·8	82·7	54	Civil Orphan Asylum.		F. Soldier. English. Incipient moustache. Hair in axillæ.
14-11	75	143	64·5	31·6	17·4	14·6	83·9	32	Civil Orphan Asylum.		F. Signaller.
14-11	77	149	64·7	33·9	17·2	13·8	80·2	36	Beck ...	...	F. Clerk : Railway. Incipient moustache.

Eurasian School Boys—continued.

Age.	Weight.	Height.	Chest.	Shoulder.	Cephalic length.	Cephalic breadth.	Cephalic index.	Dynamometer.	School.	
14-11	68	147.2	64	32.1	17.3	13.8	79.8	41	S. Anthony	... F. Composer.
14-11	72	142.4	65.5	33.3	18	13.5	75	25	S. Mathias	... F. Fitter. Sturdy build. Good shoulders.
15	75	154	64	33.7	17.3	13.6	78.6	40	Beck ...	... F. Overseer : Public Works.
15	64	140.8	63.5	30.1	17.8	13.8	77.5	24	Christ Church	... F. Clerk : Shop.
15	71	146.3	65	30.4	18	12.8	71.1	...	Christ Church	... F. Bandsman.
15	68	144.8	66.5	31.8	16.4	13.3	81.1	27	Christ Church	... F. Railway Guard.
15	63	135.2	63.5	31.2	16.6	14	84.3	26	Adyar Orphanage	... F. Foreman : Press.
15	86	150.4	69	34.6	19.8	13.8	69.6	43	Adyar	... F. Piano-tuner. Good physique. Very long head.
15	79	150.2	66	32.5	17.2	13.6	79.1	42	S. Francis Xavier	... F. Fitter.
15-1	100	158.2	75	37.6	17.4	13.8	79.3	50	Christ Church	... F. Farrier-Major. Strong physique. Deep chest. Good chest muscles.
15-1	79	142	67	32.1	17.6	14	79.5	34	S. Anthony	... F. Composer.
15-1	78	150.6	67	32.6	18	14.5	80.5	36	S. Thomé	... Sergeant-major.

15-2	80	152.2	66.5	33.3	18.1	14.2	78.5	43	Civil Orphan Asylum.	F. Railway inspector. hair and iris.	Fair complexion.	Dark brown
15-2	79	150.2	70.5	33	17	14.4	84.7	36	Civil Orphan Asylum.	F. Clerk : Local Fund.	Light brown iris.	
15-2	77	146.2	65.5	33.1	17.4	14.3	82.8	35	Civil Orphan Asylum.	F. Soldier. English.		
15-2	67	139.2	63.5	29	18.9	13.2	69.8	30	Christ Church ...	F. Composer.		
15-2	65	144.8	61.5	31.6	17.3	12.8	74	29	S. Joseph's Convent.	F. Boiler-maker.		
15-3	86	159	71	35.9	17.8	13	73	43	Christ Church ...	F. Examiner : Press.		
15-3	78	148.4	68.5	35.5	17.6	13.6	77.3	45	S. Anthony ...	Slight moustache and whiskers.	Hairy chest.	
15-3	91	163	72	35.6	18.2	13.8	75.8	43	Drury ...	F. Mechanic.		
15-4	103	159.6	75.5	36.6	18.2	13.9	76.4	56	Civil Orphan Asylum.	F. Telegraph-master.	Hair in axillæ.	
15-4	84	145.6	64	31.6	17.2	13.2	76.7	45	Civil Orphan Asylum.	F. Apothecary. Fat. hair and iris.	Fair complexion.	Light brown
15-4	58	141	59.6	30.2	17.1	13.6	79.3	24	S. Anthony ...	F. Proof-reader. Press.		
15-4	89	155.4	71.8	34.9	17.6	14.5	82.4	35	Hobart ...	F. Pastor. Good physique. axillæ.	Moustache.	Hair in
15-4	86	160	71	34.2	16.6	13.4	80.7	42	Drury ...	F. Railway Guard. Tattooed : snake and flower on right forearm, bird on left.		
15-5	86	158.6	72.5	34	18.4	14	76.1	40	Christ Church ...	F. Examiner : Press.	Slight moustache.	

Eurasian School Boys—continued.

Age.	Weight.	Height.	Chest.	Shoulder.	Cephalic length.	Cephalic breadth.	Cephalic index.	Dynamometer.	School.	
15-5	81	153·4	67·5	33·1	18	13·4	74·4	37	Christ Church	... F. Shoe-maker. Slight moustache.
15-5	86	158·4	70	34·6	17·8	13·6	76·4	42	Christ Church	... F. Composer.
15-6	88	160·8	71	34·1	18	13·6	75·6	44	Civil Orphan Asylum.	F. Engine-driver. Incipient moustache. Hair in axillæ.
15-6	76	147·3	67·5	32·5	19	14	73·7	41	S. Mathias	... F. Clerk : Commercial.
15-8	98	160	72·5	36·2	17·8	13·8	77·5	45	Adyar	... F. Carpenter. Good physique. Tattooed : flags and initials, left forearm : conventional design, right forearm.
15-9	86	152·4	71	34·8	17·8	14	78·6	38	Drury	... F. Examiner : Press. Sturdy build. Deep chest. Tattooed : heart and initials, right forearm, flower on left.
15-10	101	163·4	76·5	37·3	18	14·2	78·9	50	Christ Church	... F. Soldier : English. Very fair complexion.
15-11	113	160·1	77·5	39·3	17·8	14·1	79·2	60	Christ Church	... F. Diver : English. Strong physique. Hair in axillæ.
15-11	104	167·4	72·5	35·6	19·2	13·6	70·8	48	Christ Church	... F. Fitter.
15-11	77	157	68·5	35·4	18·2	13·4	73·6	49	Beck	... F. Composer. Incipient moustache. Hair in axillæ.

15-11	103	160.4	74.5	37.3	18.2	14	76.9	50	Beck	...	...	F. Cobler. Good physique. Incipient moustache. Hair in axillæ.
16	105	158.2	75	36.7	18.4	13.8	75	52	Christ Church	...	...	F. Clerk: Shop. Sturdy build. Incipient moustache.
16	99	157	75.5	36.7	17.6	13.9	79	50	S. Anthony	...	...	F. Band Sargeant. Good physique. Hair in axillæ.
16-1	82	149.2	70.5	33.1	17.3	13.2	76.3	41	Civil Orphan Asylum.			F. Fitter.
16-2	123	174.7	78.5	37.4	18.8	15.4	81.9	61	Civil Orphan Asylum.			F. English. Good physique. Fair complexion. Incipient moustache. Hair in axillæ. Head very broad.
16-2	95	158.2	72	35.5	18	13.8	76.7	46	Christ Church	...	...	F. Carpenter. Incipient moustache.
16-2	88	157	73.5	35.6	18.2	14	76.9	47	Christ Church	...	...	F. Compositor.
16-2	78	155.2	67.4	34.3	17.2	13.2	76.7	42	S. Anthony	...	...	F. Engine-driver.
16-3	106	162.2	78	35.3	18	14.9	82.8	55	Civil Orphan Asylum.			Fair complexion. Good physique. Slight moustache. Hair in axillæ.
16-3	116	171	72	37.6	19.4	15.2	78.4	60	Bishop Corrie's	...	...	F. Railway inspector. Fair complexion. Light brown iris moustache. Hair in axillæ.
16-3	85	160.2	67	35	17.4	13.2	75.9	42	Adyar	...	...	F. Compositor. Incipient moustache.
16-4	109	166.4	76.5	38.5	18.2	14.8	81.3	54	Civil Orphan Asylum.			F. Police inspector. Incipient moustache. Hair in axillæ.
16-4	110	157.2	78.5	36.1	18.3	14	76.5	58	Civil Orphan Asylum.			F. Engineer. Sturdy build. Incipient moustache.

Eurasian School Boys—continued.

Age.	Weight.	Height.	Chest.	Shoulders.	Cephalic length.	Cephalic breadth.	Cephalic index.	Dynamometer.	School.	
16-4	97	154	75·5	37·4	18·2	14·2	78	60	Civil Orphan Asylum.	F. Engine-driver. Good physique. Incipient moustache. Hair in axillæ.
16-4	96	159·6	75	37·5	19	13·8	72·6	50	Beck ...	F. Chelsea pensioner. Good physique. Moustache. Hair in axillæ.
16-4	95	164	72	35·1	18·4	13·3	72·3	47	Beck ...	F. Clerk: Shop. Moustache.
16-4	108	164	73	36·3	18·4	14	76·1	43	Beck ...	F. Clerk: Shop. Tattooed. Cross on right breast. Flower and initials on fore-arm. Incipient moustache. Hair in axillæ.
16-4	91	148·6	69·5	34·6	17·8	14·4	80·9	48	Christ Church	F. Shop assistant. Incipient moustache. Hair in axillæ.
16-4	96	168	67·5	37·1	18·6	14	75·1	50	Christ Church	F. Piano-tuner. Light brown iris. Incipient moustache. Hair in axillæ.
16-6	88	155·4	69·5	35·2	17·4	14·4	82·8	40	Civil Orphan Asylum.	F. Jockey. English. Fair complexion. Dark brown hair. Green brown iris. Incipient moustache.
16-6	80	147·4	67·5	34	17	12·8	75·3	38	Beck ...	F. Fitter. Good physique.

16-6	97	165.2	72.5	36.4	18.2	13.6	74.7	42	Christ Church	...	F. Clerk: Government. Incipient moustache. Hair in axillæ.
16-6	89	154	68.2	34.4	18.8	15	79.7	40	S. Thomé	...	F. Carpenter. Fair complexion. Dark brown hair. Green brown iris.
16-8	75	149.6	65	32.5	18	13.8	76.6	36	Christ Church	...	F. Clerk: Shop.
16-8	87	156.8	66	34.8	17.5	14.4	82.3	66	Christ Church	...	F. Jockey. Light brown iris. Incipient moustache.
16-9	93	164.4	74.5	35.9	18.6	14	75.3	52	Christ Church	...	F. Foreman: Press. Fair complexion. Dark brown hair. Green brown iris.
16-10	101	163.2	73	36.7	18.1	14.2	78.5	53	Christ Church	...	F. Fitter.
16-11	90	159.8	65.5	34.1	18.2	13.8	75.8	33	Christ Church	...	F. Carpenter. Incipient moustache.
17	94	166.6	69	34.4	18	13.4	74.4	47	Christ Church	...	F. Clerk: Shop. Fair complexion. Dark brown hair.
17-2	100	162	74.5	37.7	18.8	15.2	80.8	57	S. Mathias	...	F. Army pensioner. Good physique. Incipient moustache.
17-2	89	156.6	70.5	34.9	18.4	14	76	48	New Town	...	F. Compositor. Incipient moustache.
17-2	83	154	68.5	35.4	18.2	13.2	72.5	40	Adyar Orphanage	...	F. Foreman: Press.
17-3	122	170.8	80.5	39.4	18.4	15.4	83.7	59	Civil Orphan Asylum.	...	F. Fitter. Good physique. Moustache. Hairy chest and axillæ.
17-4	94	159.6	73	36.2	18.8	13.6	72.3	63	Christ Church	...	F. Compositor. Hair in axillæ.
17-6	95	165.8	76	35.5	18.9	13.2	69.8	46	Christ Church	...	F. Compositor. Slight moustache.

Eurasian School Boys—continued.

Age.	Weight.	Height.	Chest.	Shoulders.	Cephalic length.	Cephalic breadth.	Cephalic index.	Dynamometer.	School.	
17-6	121	172.8	77	39.8	19.8	14.4	72.8	63	Christ Church	...
17-7	86	157.6	67.4	34.1	18.4	13.2	71.7	43	S. Thomé	...
17-8	111	161.3	82.5	35.4	18.6	14.7	79	66	S. Thomé	...
17-8	92	160.6	73	35.3	18	13.8	76.7	49	Francis Xavier	...
17-10	95	160.8	76.5	39.6	19.4	14.6	75.3	52	Beck ...	...
17-10	86	154	68.5	35.5	18	13.2	73.3	43	Adyar	...
17-11	103	156.4	74.5	37.1	18.6	14.4	77.4	47	Drury	...
17-11	98	161.4	76.5	35.7	18	13.8	76.7	67	Beck ...	...

F. Tailor. Slight moustache. Hair in axillæ.

F. Bandman. Moustache.

F. Fitter. Good physique. Moustache. Hair in axillæ.

F. Fitter. Slight moustache. Heart tattooed on right breast.

F. Compositor. Moustache. Hair in axillæ.

F. Fireman: Railway.

F. Pensioner. Moustache; Hair in axillæ. Tattooed with initials on chest: girl's head in a frame on right upper arm: star on right fore-arm.

Good physique. Hard muscles. Girl's head tattooed on left fore-arm.

MERIAH SACRIFICE POST.

The ethnological section of the Museum has recently received a very interesting historic relic in the shape of a Meriah sacrifice post from Baligudu in the Ganjam district of the Madras Presidency. This post, which was fast being reduced to a mere shell by white-ants, is, I believe, the only one now in existence. It was brought by Colonel Pickance, who was Assistant Superintendent of Police from about 1864 to 1876, to Baligudu from some place in the south-west of the Chinna Kimmidi Maliahs, and set up in the ground near the gate of the reserve Police barracks.

"The best known case," Mr. T. G. Frazer writes,* "of human sacrifices systematically offered to ensure good crops is supplied by the Khonds or Kandhs, a Dravidian race in Bengal and Madras. Our knowledge of them is derived from the accounts written by British officers, who, forty or fifty years ago, were engaged in putting them down. The sacrifices were offered to the earth goddess, Tari Pennu or Bera Pennu, and were believed to ensure good crops and immunity from all disease and accidents. In particular, they were considered necessary in the cultivation of turmeric, the Khonds arguing that the turmeric could not have a deep red colour without the shedding of blood. The victim, or Meriah, was acceptable to the goddess only if he had been purchased, or had been born a victim, that is, the son of a victim father, or had been devoted as a child by his father or guardian.

"The mode of performing these tribal sacrifices was as follows. Ten or twelve days before the sacrifice, the victim was devoted by cutting off his hair, which until then was kept unshorn. Crowds of men and women assembled to witness the sacrifice. None might be excluded, since the sacrifice was declared to be 'for all mankind.' It was preceded by several days of wild revelry and gross debauchery. On the day before the sacrifice, the victim, dressed in a new garment, was led forth from the village in solemn procession, with music and dancing, to the Meriah grove, which was a clump of high forest trees, standing a little way from the village, and untouched by the axe. In this grove the victim was tied to a

* 'The Golden Bough: a study in comparative religion,' 1890

post, which was sometimes placed between two plants of the sankissar shrub. He was then anointed with oil, ghee (clarified butter), and turmeric, and adorned with flowers; and 'a species of reverence, which it is not easy to distinguish from adoration,' was paid to him throughout the day. A great struggle now arose to obtain the smallest relic from his person. A particle of the turmeric paste with which he was smeared, or a drop of his spittle, was esteemed of sovereign virtue, especially by the women. The crowd danced round the post to music, and, addressing the earth, said 'O God, we offer this sacrifice to you; give us good crops, seasons, and health.' "On the last morning the orgies, which had been scarcely interrupted during the night, were resumed, and continued till noon, when they ceased, and the assembly proceeded to consummate the sacrifice. The victim was again anointed with oil, and each person touched the anointed part, and wiped the oil on his own head. In some places the victim was then taken in procession round the village from door to door, where some plucked hair from his head, and others begged for a drop of his spittle, with which they anointed their heads. As the victim might not be bound, or make any show of resistance, the bones of his arms, and, if necessary, his legs were broken; but often this precaution was rendered unnecessary by stupefying him with opium. The mode of putting him to death varied in different places. One of the commonest modes seems to have been strangulation, or squeezing to death. The branch of a green tree was cleft several feet down the middle; the victim's neck (in other places, his chest) was inserted in the cleft,* which the priest, aided by his assistants, strove with all his force to close. Then he wounded the victim slightly with his axe, whereupon the crowd rushed at the victim, and cut the flesh from the bones, leaving the head and bowels untouched. Sometimes

* Campbell mentions two strong planks or bamboos, or a slit bamboo. In the operation for castration, as practised in Southern India for the creation of artificial eunuchs (kojahs), the genitalia were seized in the left hand by the operator (barber or eunuch), and an assistant, who had a bamboo lath slit in the centre, ran it down quite close to the pubis, the slit firmly embracing the whole of the genitalia at their root. The operator then ran a sharp razor down along the face of the lath, and removed penis, testicles, and scrotum in one swoop, leaving a large clean open wound, into which boiling gingelly (*Sesamum indicum*) oil was poured to staunch the bleeding, and the wound covered with a soft rag steeped in warm oil. During the operation the patient was urged to cry out 'Din' (the faith in Mohamed) three times.--Shortt. Anthropol. Institute, 1873.



NAYADIS.

he was cut up alive. In Chinna Kimedi he was dragged along the fields, surrounded by the crowd, who, avoiding his head and intestines, hacked the flesh from his body with their knives till he died."

Concerning another method of sacrifice, which is illustrated by the post preserved in the Museum, Major-General J. Campbell, who was deputed by Government to help in putting an end for ever to the inhuman and barbarous practices, writes * that "one of the most common ways of offering the sacrifice in Chinna Kidemy is to the effigy of an elephant, † rudely carved in wood, fixed on the top of a stout post, on which it is made to revolve. After the performance of the usual ceremonies, the intended victim is fastened to the proboscis of the elephant, and, amidst the shouts and yells of the excited multitude of Khonds, is rapidly whirled round, when, at a given signal by the officiating Zani or priest, the crowd rush in, seize the Meriah, and with their knives cut the flesh off the shrieking wretch as long as life remains. He is then cut down, the skeleton burnt, and the horrid orgies are over. In several villages I counted as many as fourteen effigies of elephants, which had been used in former sacrifices. These I caused to be overthrown by the baggage elephants attached to my camp, in the presence of the assembled Khonds, to show them that these venerated objects had no power against the living animal, and to remove all vestiges of their bloody superstition." To the wild mountaineers assembled in his camp General Campbell directed attention to the fertile districts of Sarungudda and Deegee, where no human blood is shed to propitiate a sanguinary god, and where the fields are as productive as their own. "It is true," they answered. "It is just. Our fathers sacrificed, and taught us to do so. The great Government has sent a mighty chief to forbid the practice, and he must be obeyed. Let us then do as our brothers of Goomsur and Road have done, and sacrifice buffaloes, goats, and pigs, instead of human beings." The last attempted human sacrifice (which was nearly successful) in the Vizagapatam district among the Kutiya Khonds, was, I believe, in 1880. But

* 'Personal Narrative of Service among the Wild Tribes of Khondistan,' 1864.

† The Kuttias had a curious arrangement of wood, which they called the Hatti mundo or elephant's head (from some slight resemblance), to which the victim was tied, or before which he was sacrificed.—'Ganjam District Manual.'

the memory of the abandoned practice is kept green by one of the Khond songs, for a translation of which we are indebted to Mr. J. E. Friend Pereira.*

At the time of the great Kiabon (Campbell) Saheb's coming the country was in darkness ; it was enveloped in mist.

Having sent *paiks* to collect the people of the land, they, having surrounded them, caught the *meria* sacrificers.

Having caught the *meria* sacrificers, they brought them ; and again they went and seized the evil councillors.

Having seen the chains and shackles, the people were afraid ; murder and bloodshed were quelled.

Then the land became beautiful ; and a certain mokodella (MacPherson) Saheb came.

He destroyed the lairs of the tigers and bears in the hills, and rocks, and taught wisdom to the people.

After the lapse of a month he built bungalows and schools ; and he advised them to learn reading and law.

They learnt wisdom and reading ; they acquired silver and gold. Then all the people became wealthy.

* Journ. Asiatic Soc., Bengal, 1898.

WALKING THROUGH FIRE (HOT ASHES).

To Mr. H. Beauchamp, Editor of the 'Madras Mail,' I am indebted for permission to reproduce the following account of a ceremony, which took place recently at St. Thomas' Mount near the city of Madras.

"Within a few yards of the railway station at St. Thomas' Mount was performed last evening the most interesting ceremony of 'fire-walking' in connection with the celebration of a festival in honour of the local goddess. Timely announcement of this fact was given to the public, and this brought together many hundreds of spectators from villages around St. Thomas' Mount and the suburbs of Madras. Fire-walking has been observed as an annual festival at Allandur, near St. Thomas' Mount, for more than half a century, and always in connection with the local temple of Draupati, the heroine of the Mahabharatá. The immensely religious—or superstitious, as others may call it—mind of the Hindu has made gods of the heroes of the Mahabharata, and given them a permanent place in the all-embracing Hindu Pantheon. And, even to-day, these heroes and heroines are worshipped in temples in villages throughout Southern India.

"The Mahabharata, or the great war, as is well known, was an internecine war between the Kurus and the Pandavas, brought on by the unjust and cruel oppression of the latter by the former. The five Pandavas, and their common wife Draupati, suffered unmentionable cruelties and indignities at the hands of the Kurus, and were driven out of their dominions, and made to live as exiles in forests for a period of twelve years, with an additional year of exile incognito. In India, from the earliest times, the honour and chastity of a woman have always been considered absolutely sacred, and, at the termination of the great war, Draupati, who had been subjected to the grossest insults, by one of the Kurus, was required to establish her chastity to the satisfaction of her five husbands and an assembly of great men. And the divine Draupati, whose one strong arm of protection against danger throughout the great war had been her chastity, openly submitted herself to a trial by ordeal. And the form this trial took was walking through fire. Out of this ordeal Draupati came most successfully, and established her innocence beyond all possibility of doubt. She went further, and gave additional proof—a proof, the efficacy of which was to remain unquestioned for all time to come, in support of her character; that is, she proclaimed to the assembled audience that whoever, placing implicit faith in her powers, undertakes

to walk over fire, will get rid of any maladies he may be subject to, and attain all objects of his desire.

"At the Allandur temple Draupati is worshipped by the people; an annual festival being celebrated in her honour. The celebration of this festival, it is believed, secures to the villagers their cattle and crops, and protection from dangers of all kinds. While in some villages this festival is undertaken annually, in others, which cannot afford the means, it is done either at longer intervals, such as once in three, seven, ten, or twelve years, or in times of serious outbreaks of epidemic, such as small-pox, cholera, or plague. At Allandur, however, the good folk put themselves to the trouble of the annual celebration. This festival commenced about eleven days ago, and for ten days special worship of the goddess was performed thrice a day. And in the temples was recited the Mahabharata in Tamil, to hundreds of people gathered about the premises, by a professional pujari (priest). And every night portions of the Mahabharata were enacted in the primitive village fashion to several hundreds of interested spectators. These performances and recitals came to a close on Saturday night, and the termination of the festival was celebrated by the fire-walking ceremony. About fifty devotees took part in it, though nearly two thousand people were present to witness it.

"There is an incorrect impression that fire-walking is done by professional people, and that they bring about these exhibitions for the edification of interested or deluded spectators. This is not true, at any rate of fire-walking ceremonies performed in Southern India. In this part of the country, anybody and everybody, with the exception of Pariahs and others occupying a similar status in Hindu society, takes part in it, provided that he has any vow to fulfil. A man who suffers from any chronic complaint makes a vow in the name of the goddess Draupati that, if he is cured of the complaint, he will walk over fire on the occasion of a festival like this. If the one who takes this sort of a vow is poor, he will have to wait till such a celebration takes place. But, if he is a man of means, and can afford it, he brings about the festival at his own cost, to discharge the vow he made. At Allandur, a day or two before the last day of the ten days' festival, the vow taker, after bathing in a tank, goes to Draupati's temple dressed in saffron-coloured cloth, and gets the pujari or the temple servant to tie a piece of saffron-coloured thread with a bit of saffron attached to it, to his right hand (to the left hand, if a woman) as a sign of the vow he undertakes. He sleeps in the temple at night, and is denied access to the interior of his house. The devotee observes a fast on the day of the fire-walking, and, early in the morning of that day, he goes to the temple, and worships the goddess along with others who have taken similar vows. Then they go to different tanks in the locality, and bathe in all of them successively, to secure perfect cleanness of body.

"Meanwhile, about mid-day, the temple servants heap fuel on a permanent platform run up for the purpose of the festival on an open piece of ground near the railway station. In this instance the fuel was a ton of jungle-wood, and two bandy (cart) loads of charcoal. The vow-takers returned from their bathing, and set fire to the fuel heaped in the centre of the platform.* An hour before the fire-walking, these people assembled at a certain place near the place of the ceremony with their leader, the temple pujari. The latter, to satisfy himself that all is right with the devotees, performs three tests, the first of which consists in balancing a sword on its end, on the rim of an earthen pot. In the second test the pujari puts a few pieces of burning charcoal in a towel dipped in saffron-coloured water, and the test of safety consists in the cloth not being affected by the fire. The third and last test is that a few flowers and limes, thrown into the lap of the idol a few days before, should keep fresh till the last day. Unless, and until the pujari satisfies himself by these tests, the fire-walking will not be sanctioned. A successful performance of the fire-walking, therefore, presupposes an assurance of protection on the part of the goddess to the devotees.

"The procession of the goddess Draupati, followed by the images of Krishna and Arjuna, started from the temple a little after 6. p.m. (the rahukalum or inauspicious hour having come to a close then), and wended its way through the streets and across the railway to the scene of the fire-walking ceremony, which was reached a few minutes before 7 p.m. The idols were placed in front of the platform to the south. By this time the fire had been evenly spread over the middle of the platform to a depth of a few inches, and the space thus covered, about 20 feet square, was ablaze with burning charcoal and embers. When worship had been offered to the idol, the temple pujari, decked in garlands and dressed in yellow cloth, walked over the fire with measured steps and quite calmly. The other devotees then rushed in a body up on to the platform, and walked over the glowing cinders to the other side, where they cooled their feet in a puddle of water.† The relations of the performers were ready waiting on the other side to receive them. These covered them with new cloths, gave them something to drink, and conducted them home. An interesting feature of the ceremony was that

* "A shallow trench had been dug at one end of the platform. In this the wood and charcoal were burnt, until the whole was one big mass of glowing embers. The embers were then raked out of a trench, and spread evenly to a depth of 3 or 4 inches over a space, some 5 yards square, marked out for that purpose in the centre of the platform. The trench, when cleared of the embers, was partially filled with water, and all round the area or red-hot cinders water was sprinkled freely."—BEAUCHAMP.

† The pal-kuli or milk-pit.

a boy of about eight years old also walked over the fire,* while a still smaller child was hurried over, hanging on to the hand of its father. A few other performers, two, carried children across on their shoulders.

"I interviewed a few of those who took part in the ceremony as to whether they felt any pain in walking over the fire, or whether they protected their feet by rubbing them with any juice of plants,† as asserted by people who find it difficult to believe the possibility of walking over fire without being burnt. My suggestion was received with resentment, and considered profane. One young man questioned me in astonishment as to what greater protection could be needed than that of the goddess, in whose saving power he had the greatest faith. He explained, however, for my information, that the majority of the performers, at the time of the actual fire-walking, are beside themselves with religious fervour, and feel absolutely no burning sensation while crossing the fire; and all the after effects amount but to a feeling similar to that caused by being pricked with a pin. In the fulness of their faith, any mishap in the process is attributed by the devotees to their own frailties, rather than to any want of a saving power in the goddess. They gave instances of accidents in past years to people who did not abide by all the rules necessary to be observed for a safe fulfilment of the vow. I am entirely satisfied that this fire-walking is no fraud perpetrated by professional people . . .

Under religious faith extraordinary things are done by people in India; and we have read accounts of extraordinary self-torture done in religious enthusiasm. To a people among whom there are men who think nothing of cutting their tongues off, and carrying them in a plate to be offered at the feet of an idol, and who, till about fifty years ago, saw nothing extraordinary in throwing a child under the wheel of the car of Jagganath, fire-walking must be but child's play.

"The large crowd assembled at St. Thomas' Mount dispersed about 8 P.M., and many of them carried home with them the

* One young man, who went through the ordeal, took part in a cricket match on the following day.

† "The most common explanation of the immunity from burning is that a decoction of the *Aloe indica* is used. It is said that the fleshy part of the leaves is taken and bruised, and then squeezed through a piece of flannel. A glutinous juice is thus extracted, not unlike castor-oil in consistency. This is rubbed well into the skin of the soles of the feet and palms of the hands. The hair, beard, and eyebrows are also well saturated with it. After a careful and thorough anointing, the devotee is able to pass over glowing embers—there must be no flame—and he will suffer no hurt. He is even able to drag a red-hot chain through his hands, to comb his hair and beard with a red-hot metal comb, and take other liberties with the dreaded element, which, under ordinary circumstances, would assuredly cause his permanent injury."—BEAUCHAMP.



NAYADIS.

holy ashes of the fire, to be used as a charm to drive away devils and demons."

As showing the simple faith in the ceremony, the sad evidence, given at the inquest by the mother of a young man who died as the result of tumbling into the fire-pit, may be cited.* "Pakkiri, who is lying here a corpse, is my son. He was attacked with jaundice, and I made a vow of treading fire for it. He got well. So he trod the fire last year and the year before. But this year his fate came upon him. I am blind of both eyes. I did not go with Pakkiri to the fire-treading. I went when I heard news that he had fallen into the fire and been burnt. I and my daughter carried him home. He died last night. I have no one else in the house but him."

Mr. Stokes notes, as a happy reform, that he had heard of a case in the Tanjore district where, since Government sets its face against the ancient practice, the people use flowers instead of fire, and tread on them devoutly in honour of the goddess.

In Malabar a class of *pseudo*-Bráhmans derive their name Tíyáttunni or Tíyádi (ti = fire, attam = play) from the ceremony of jumping through fire before temples.

The Abbé Dubois notes that those, "whose weak limbs do not permit of their running over the hot embers, cover the upper part of the body with a wet cloth, and, holding a chafing-dish filled with burning coals, pour the contents over their heads. This feat of devotion is called the fire-bath."

As bearing on the subject of walking through fire, I may quote extracts from the selections from the records of the Madras Government,† which show, *inter alia*, that the ceremonial is (or was) not confined to the Hindu community. In summing up the reports received from the officials of the various districts, the Government expressed its opinion that "the ceremony of walking through fire is only of partial occurrence, and can scarcely be called a religious observance, being performed for the most part in fulfilment of vows voluntarily made. The practice does not appear to be acceptable to the higher classes; and, on the whole, it is apparently falling into disuse, a result which must be accelerated by the increasing intelligence of the people."

* Indian Antiquary, Vol. II, 1873.—H. J. STOKES, *Negapatam*.

† Reports on the swinging festival, and the ceremony of walking through fire, 1854.

Madras.—The observance is confined to the lowest orders of the people, and the same individuals exhibit annually, like any other class of jugglers; though there are some few, who go through the supposed ordeal in fulfilment of vows.

Ganjám.—It has been customary at Chicacole to perform this ceremony immediately after the hook-swinging festival, the same parties performing in both. The Mahomedans also, during the Mohurram, are in the habit of passing through the fire.

North Arcot.—On the last day of the festival, a shallow pit, half a foot deep * and several yards broad and long, is filled with firewood fully ignited. The only classes who take any part in the proceedings are some of the Sudra classes, and, for the most part, those of the least consideration and of the least range of intelligence. The Brahmans have no concern with them; nor have many of the most respectable Sudra castes.

Salem.—The Hindus observe the ceremony on the last day of some of their festivals, and it is not unusual during the Mohurram for Mahomedans, in fulfilment of a vow, to leap in and out of the pits in which they kindle bonfires opposite their ashoor-khánas (ten-day houses), while the embers are still burning.

Tinnevelly.—During the celebration of the Mohurram in 1850, a Mussulman fell accidentally into a fire-pit prepared for the ceremony of walking and running through, and died three days afterwards. It was reported that the accident occurred from the individual being under the influence of liquor. The true cause of his falling into the fire was not ascertained, but, since the occurrence of the accident, the practice of lighting fires in pits during the Mohurram festival has been discontinued in that village.

Gó dávari.—There is one class, viz., the Lingadharloo, by whom the fire-treading is regarded as an efficacious observance for recovering their sanctity if by any chance they lose their lingam; † but, even amongst them, it is not considered as an essential ceremony.

* A marked difference between the Fijian and Indian paraphernalia is that, in India, no big stones are placed in the pit. The Hindu fire-walker merely passes across incandescent cinders more or less quickly, and does not perambulate slowly over big red-hot water-worn boulders, as the Fijian is described as doing."—BEAUCHAMP.

† "Lingam. The symbol of Siva, which is so extensively an object of worship among the Hindus, in the form of a cylinder of stone. The great idol of Somnath was a colossal symbol of this kind. . . . 'There are certain of them who wear a stone idol called Lingam round the neck.'" —YULE AND BURNELL, HOBSON-JOBSON.

Nellore.—In the month Madur (Jamad-ul-aval) the fakeers (Mahomedan) walk on, and roll in fires at two places at Nellore. This custom does not appear to be enjoined by their religion, but has been observed a long time in memory of their priest named Bundashaw Madar.

Kistna.—The devotee or devotees proceed to the temple or spot fixed upon with all the pomp and parade they can muster. They are excited by noisy music and the recitation of stanzas, descriptive of the attributes and miracles of the deity. Religious enthusiasm is roused to the highest pitch by the time the spot is reached, and the devotees run or hop over the coals as quickly as possible. It is said by some that the feet and legs are anointed with a preparation which prevents the embers from affecting them. Sometimes the performers themselves, or some of their followers, by way of making the ceremony more attractive and imposing, pierce their eye-lids, tongues, the fleshy parts of their arms, etc., with narrow nails about a span in length, to one or both ends of which cotton wicks are attached and ignited. Among the Mahomedans, the ceremony is sometimes observed, at the Mohurram, before the astanam or hall, where the Peirs are installed and exhibited.

A very excellent account of analogous customs in other countries—England, Scotland, etc.—is given by Mr. M. J. Walhouse in the ‘Indian Antiquary’, 1878, to which I would refer the reader who may be interested in the subject.

MALAIÁLIS OF THE SHEVAROYS.

In a former Bulletin (Vol. II, No. 3) I have referred to a marriage custom prevailing among the Malaiális of the Shevaroy hills, concerning which the following extract from the 'Salem District Manual' was quoted :—

“ The sons, when mere children, are married to mature females, and the father-in-law of the bride assumes the performance of the procreative function, thus assuring for himself and his son a descendant to take them out of ‘Put.’ When the putative father comes of age, and, in their turn, his wife’s male offspring are married, he performs for them the same office which his father did for him.”

Having been asked for further details on this subject, I now place on record a note, which has been prepared for me by one of the Tahsildars (revenue officer) of the Salem district.

The father must settle a bride for his son, and the son has no choice except to submit to his father’s decision. If the bride comes of a stranger’s family, oftener than not, a bride of younger age is selected. But, in the case of brides related, as mother’s, brother’s daughters and father’s sister’s daughters, who are called, by reason of this close relationship *urimai* girls, a boy of 10 years may be wedded to a girl of 20, and, until the boy husband reaches maturity, the grown-up wife has the privilege of cohabiting with others, and begetting children, who have a right to look to their putative father’s family for support, and, in the matter of succession, take an equal place with the legitimate sons subsequently born to the husband. From information received it appears that the custom of linking a boy in marriage to a mature female, though still existing, has, with the advance of the times, undergone a slight, yet decent change. The father-in-law of the bride has relieved himself of the awkward predicament into which the *mamúl* (custom) drove him, and now leaves the performance of the procreative function to others accepted by the bride. Infant marriage and polygamy are freely resorted to by the Malaiális, who, however, do not observe the custom of polyandry. In all the sects of the Malaiális, except the Chakkaravorthy kolam, widows are permitted to marry again, either with their husband’s brother, or others.

As bearing on this subject, I may with advantage reproduce the evidence of the late Dr. J. Shortt, who writes as follows : * “ Among the Vellála caste, in the Coimbatore district, it was the common practice, I believe, for the father of a family to live in incestuous intercourse with his own daughter-in-law during the period that his son, the youthful husband, was in non-age, the offspring of such intercourse being affiliated on the latter. On his arriving at the age of puberty, his wife and her children were transferred to him.

“ In the Tinnevelly district, a similar practice exists among the Reddis. A young woman of 16 or 20 years of age is frequently married to a boy of 5 or 6 years, or even of a tenderer age. After marriage she, the wife, lives with some other man, a near relative on the maternal side, frequently an uncle, and sometimes with her boy husband's own father. The progeny so begotten are affiliated on the boy husband. When the boy comes of age, he finds his wife an old woman, and perhaps past child bearing. So he in his turn contracts a *liaison* with some other boy's wife, and procreates children for him.”

In the Madura district a curious marriage custom is said to prevail among the western Kunnnavans on the Palni hills. “ When an estate is likely to descend to a female in default of male issue, she is forbidden to marry an adult, but goes through the ceremony of marriage with some young male child, or, in some cases, with a portion of her father's dwelling house, on the understanding that she shall be at liberty to amuse herself with any man of her caste to whom she may take a fancy, and her issue so begotten inherits the property, which is thus retained in the woman's family. Numerous disputes originate in this original custom. And Madura Collectors have sometimes been puzzled not a little by evidence adduced to show that a child of three or four years was the son or daughter of a child of ten or twelve.”†

* ‘ Account of the Tribes of the Neilgherries.’—Madras, 1868.

† ‘ Madura District Manual.’

KATHIRA OR KATHIRAVANDU, SCISSORS PEOPLE.

For the following note on one of the criminal classes, I am indebted to Mr. F. S. Mullaly, Assistant Inspector-General of Police.

This is purely a Nellore name for this class of professional thieves (pick-pockets). The appellation seems to have been given to them from the fact that they frequent fares and festivals, and busy railway platforms, offering knives and scissors for sale. And, when an opportunity presents itself, these are used to cut string of beads, rip open bags, etc. Several of these light-fingered gentry have been found with small scissors in their mouths. Most of them wear shoes of a peculiar shape, and these form a convenient receptacle for the scissors. Bits of broken glass are frequently found in their mouths.

In different districts they are known by different appellations, such as Gudu Dásaris, and Donga Dásaris in North Arcot and parts of Cuddapah; Golla Woddars, Donga Woddars, and Mulheri Kalas in Cuddapah, Bellary, and Kurnool; Pachupus in Krishna and Gódvári; Alagiris, Ena or Thogamalai Koravas in the Southern districts.

Individuals belonging to this class of thief have been traced, since the opening of the East Coast Railway, as far as Midnapore.

An important way of identifying them is the fact that every one of them, male and female, is branded at the corners of the eyebrows and between the eyes in childhood, as a safeguard against convulsions.



NAYADI WOMAN.

SORCERY IN COIMBATORE.

At the Sessions Court, February, 1900, five persons were charged with the murder of a young woman named Marayee. The theory put forward by the prosecution was that two of the accused practised sorcery, and were under the delusion that, if they could obtain possession of a foetus from the uterus of a woman, who was carrying her first child, they would be able to work some wonderful spells with its aid. With this object they entered into a conspiracy with the three other accused to murder a young married woman, aged about 17, who was seven months advanced in pregnancy, and brutally murdered her, cutting open the uterus, and removing the foetus contained therein, and stealing some of her jewels. The five accused persons (three men and two women) were all of different castes. Two of the men had been jointly practising sorcery and 'devil driving' for some years past. And it was proved that, about two years ago, they performed an incantation near a river with some raw beef, doing puja (ceremonial rite) near the water's edge in a state of nature. They had also been overheard talking about going to a certain man's house to cast out devils. And evidence was produced to prove that two of the accused decamped after the murder, with a suspicious bundle, a few days before an eclipse of the moon, to Trichengode, where there is a celebrated temple. This bundle, it was suggested, contained the uterus, and was taken to Trichengode for the purpose of performing some charms. When the quarters in which two of the accused lived were searched, three palm-leaf books were found, containing mantrams (magical formulæ) regarding the *pili suniyam*, a process of incantation, by means of which sorcerers are supposed to be able to kill people. "There can be little doubt *primâ facie*," the record states, "that the first and fourth accused were taken into the conspiracy, in order to decoy the deceased. The inducement offered to them was most probably immense wealth by the working of charms by the second and third accused with the aid of the foetus obtained from the womb of the deceased." The medical evidence showed that the dead woman was pregnant, and that, after her throat had been cut, the uterus was taken out.

NAYADIS OF MALABAR.

[In the 'Manual of Malabar' the Nayādis are briefly summed up as follows: "Of the Nayādis, or lowest caste among the Hindus—the dog-eaters—nothing definite is known. They are most persistent in their clamour for charity, and will follow at a respectful distance, for miles together, any person walking, driving, or boating. If anything is given to them, it must be laid down, and, after the person offering it has proceeded a sufficient distance, the recipient comes timidly forward and removes it." In amplification of this bald summary, I have much pleasure in publishing the following note by Mr. S. Appadorai Iyer. For one of the photographs I am indebted to Mr. F. Fawcett, who writes to me concerning one of the young men in the group (Pl. IV) that the ring hanging round his neck betokens that he is still any girl's fancy. But he was soon to part with it. A present of a rupee sufficed to enable him to find a bride in two days, and fix up a marriage.]

While travelling by rail or on the public roads in Malabar, one may observe a few ragged and dirty cloths spread near the road, with one or two copper coins on them; and, at the same time, hear a chorus of stentorian voices at a distance of a hundred yards, emanating from a few miserable specimens of humanity, standing ghost-like with dishevelled hair and jaded looks. The coins represent the alms given by the charitably disposed traveller, and the persons are the Nayādis.*

The name Nayādi is equivalent to Nāyattukar, *i.e.*, hunter. The Nayādis are, in fact, professional hunters, and are excellent shots. The Nayars, and other higher classes, used formerly to take them to the forests for hunting and shooting. But, since the Arms Act came into force, the Nayādis find their occupation gone. They are also good archers, and used to kill deer, pigs, hares, &c., and eat them. These animals are now difficult to get, as the forests are reserved by Government, and private forests are denuded of

* I am told that, near Kollatūr, there is a stone called the Nayādi párai, which is believed to be a man who was turned into stone for not giving alms to a Nayādi.—E.T

their trees for use as fuel and for house-building by a growing population, and for consumption on the railway.

The approach of a Nayādi within a distance of three hundred feet is said to contaminate a Brahman, who has to bathe and put on a new sacred thread, to clean himself of pollution. There is a list, laid down by Sankarāchārya, of persons whose approach within a prescribed distance is said to pollute both Brahmans and Sudras. If a Nayar touches a Brahman, the latter should bathe. If a Thandan, Tiyan, carpenter, blacksmith, goldsmith, Cheruman, Paraiyan or Nayādi approaches a Brahman or Nayar within the prohibited distance, they have to bathe, to cleanse themselves from the pollution. There is, moreover, a scale of pollution laid down as between, *e.g.*, a carpenter and Thandan, and the other castes mentioned. It would be tedious to enumerate here the names of all the different castes, which have to observe the rules of pollution laid down for them. Suffice it that the Nayādis hold the lowest position in the social scale, and consequently labour under the greatest disadvantage.

I asked some of my Malayali friends and Nambutiris to give me information concerning the manners and customs of the Nayādis. Not a scrap of information could they give me. I, therefore, resolved to go to the fountain source.

The Nayādi lives mostly in isolated huts on the tops of hills, and generally selects a shola, or valley, where there is a pond or small stream. I went to one of these places, and sent for two or three Nayādis. They emerged from their hut, but, seeing me in my coat, at once took to their heels, for they are very timid and always afraid of being beaten. For they are often beaten by agricultural people, who impose on them duties—ploughing, weeding, etc.—in the fields, to which they are unaccustomed. I approached another hut, and asked a cultivator to bring me a Nayādi, and, at the same time, to tell him that a person has come, who is under a vow to give alms to the Nayādis. This had the desired effect, for the Nayādi, who was blind, came very eagerly.

The male members of the community are called Nayādis, and the females Nayādichis. The boys are called Molayans, and the young girls Manichis. Succession is in the male line (Makkathayam).

A thatched shed with palm-leaf walls, a few earthen pots and a chopper, constitute the Nayādi's property. He occasionally gathers honey and bees-wax, and collects the gum

(matti pasai) from the mattipāl tree,* which he sells to the public or to the toddy-shop keeper. For a nali† of honey the shop-keeper gives in exchange six nalis of toddy. For ten rupees weight of wax the Nayādi receives three-quarters of a bottle of toddy. By selling the gum, the Nayādi obtains a few copper coins, with which he purchases salt, chillies, dried fish, tobacco, and toddy. He makes a rough rope by collecting malanā plants, and the bark of the kayyûl‡ tree. The bark is soaked in water, sun-dried, and the fibre manufactured into rope. He also makes slings of fibres, wherewith he knocks over birds. According to custom, the Nayādi has to offer four ropes, each eight yards long, to every Nambutiri illam, and two ropes to every Nayar house near his village on the occasion of the Vishu and Onam festivals. In return he receives a stated measure of paddy (rice). The ropes are used for tethering cattle, and for drawing water from the well. By a wise dispensation of the ancient local chieftains, to each Nayādi is assigned a desom (parish), or part of a desom, within which he enjoys certain privileges. And another Nayādi has no business to poach on his preserves. The privileges are these. On birthdays, anniversaries, and festive occasions, the Nayādi receives his share of curry and rice tied up in an old cloth. When a person is sick, a black country-made kambli (blanket), with gingelly, mustard, turmeric, and cocoanut tied up in the four corners, is passed three times over the patient, and presented to the Nayādi, together with a cadjan umbrella, a stick, and a cucumber. This is called kala-dhanam, or offering to Yama, the god of death, whose attack has to be warded off by propitiatory offerings. The Nayādi accept the gifts, and prays for the long life and prosperity of the giver. Placing them before his own family god, he prays that the life of the sick person may be spared, and that the disease may not be transferred to him.

Like the Cherumans, the Nayādis drink; but they cannot afford to buy so much toddy as the former, for the Cheruman works regularly for daily wages. The Nayādi gets up at three in the morning, and prepares canji or gruel, of which, accompanied sometimes by fish or meat, the family partakes.

* The resin, with a strong balsamic odour, which the bark of *Ailanthus Malabarica* yields. When placed in the fire, it emits a sweet smell; and it is used as temple incense, and, by Malayalis, to fumigate the bed-chamber.

† One Madras bottle = 2½ nalis, a local measure.

‡ Kayyûl—several species of *Bauhinia*? Malanār I am, in the absence of the plant, unable to identify.—E.T.

Nature provides them with light. A few twigs are collected in the jungle, and burnt at night. The Nayādis are flesh-eaters, and will eat pigs, deer, hares, and monkeys. Dog's meat and beef they do not eat. Monkeys,* which are very troublesome in gardens, are shot down by the higher classes, and given to the Nayādis to eat. The Nayādi whom I met told me that he now rarely gets the flesh of monkeys, as they are eaten by the higher classes of Sudras.

Fire is obtained by friction with two twigs of the kayyûl tree, in one of which a hole is scooped out. (Pl. VI.)

The Nayādis, unlike the Cherumans and other low classes, speak excellent Malayalam. Some of the names of Nayādis and Nayādichis are those of Nambutiri males and females. The names include the following :—

Males.

Sankaran	..	} Nambutiri names.
Raman	..	
Nilandan	..	
Chāthan	..	} Names as good as, if not better than, those of many Sudras.
Theyyan	..	
Ponnan	..	
Kāli ..	..	
Kandu	..	)

Females.

Nangeli	..	Nambutiri name.
Kāli.		
Chakki.		
Nili.		

When a child is born in a Nayādi family, pollution is observed for ten days. The Nayādichi then bathes, and the enangan (relations by marriage) bring cow-dung water in a pot, and smear the floor of the room with it. Pollution then ceases. On the twenty-eighth day after birth, the ceremony of naming the child takes place. The grandfather or father takes the infant in his lap, and, in the presence of the relations, the name is pronounced three times. The name given to the first-born son is that of the paternal grandfather, and to the first-born daughter that of the maternal grandmother. When a child is one year old, the uncles and other relations on the mother's side are invited to a birthday party. In the

* *Semnopithecus hypoleucus*—the Malabar Langûr.—E.T.

fifth year the ear-boring ceremony takes place. The operation has to be done by the uncle of the child. A piece of brass wire takes the place of ear-rings. Girls wear a plug of wood (*todai*) in the lobes. They do not, like Cherumis, wear bracelets, but have many rows of beads round their necks, and hanging over their bosoms. Rings are not worn. *Nayādichis* do not, as a rule, wear ear-ornaments after they have given birth to a child. They say that, after childbirth, a woman loses her youth and beauty, and, with the care of a child to bring up, her days of merriment are at an end. As a sign of mourning, *Nayādichis* wear no ornaments for a year after the death of a husband.

The marriage customs throw so much light on their ways of thinking that it is worth while to place them on record, as detailed to me by an intelligent *Nayādi*.

The *Nayādis* are monogamists. Girls are given in marriage both before and after they have reached puberty. The *Nayādi*, as a rule, gives his daughter in marriage to his nephew (sister's son), or to his cousin's son (mother's sister's daughters's son). Fathers of *Nayādi* girls do not go out in search of husbands for them, but the parents of the *Nayādi* youths come to the girl's father. If any member of the bride's family has died, no marriage is celebrated for a year. Otherwise the father of the future bride receives the parents, and brothers and sisters of the would-be bridegroom. And, if he approves of the match, he consents to the marriage, and receives a sum of not less than one *fanam* (four annas, six pies), according to the status of the contracting parties, from the young man's father, and sends them away after an auspicious day for the wedding has been settled. The chief elements which enter into the calculations of the girl's father in the selection of a husband are the conduct and worth of the bridegroom's family. If he thinks that his daughter will have no peace in the proposed husband's house, even though he is his own nephew, he at once rejects the offer. Personal beauty forms a very unimportant factor in the selection of the bridegroom. Hence conjugal fidelity is very common among them. On the appointed day the bridegroom comes to the home of the bride, accompanied by his parents and relatives. A small feast, on a modest scale, is held, in which all the relatives of both bride and bridegroom take part. The whole day is spent at the bride's house, and the contracting couple are each presented with a mat, whereon union takes place. On the following day the party breaks up, and the



NAYADIS MAKING FIRE BY FRICTION.

relations return to their homes. If, owing to the misdeeds of her husband, the wife finds her residence in his house intolerable, she is taken back to her father's house. The full dowry in money is returned to the husband, and divorce is considered to have taken place. If the husband wishes for a divorce owing to moral offences on his wife's part, she is taken to her father's house, who returns half the amount of the dowry. If there are children by the marriage, the elder children, remain with the father, and the babies are taken by the mother, who is at liberty to marry again. On the occasion of the marriage of the divorced woman's sons and daughters, the mother attends the festivities if she receives a cordial invitation from her children. But she does not look her former husband full in the face, and returns to her home the same evening. When the children wish to see their mother, they are generally sent to her, and may remain with her for a few days. Widows do not shave their heads, and are permitted to marry again.

The Nayādis burn their dead close to the dwelling hut. The bones are collected on the seventh day, and preserved in a pot, which is kept close to the hut. Pollution is observed for ten days, during which enangan (relations by marriage) cook for the mourners. On the tenth day all the sons of the deceased go, together with their relatives, to the nearest stream, and bury the bones on the bank. The sons bathe, and perform beli. This ceremony is performed in order that the soul of the departed may enter heaven, and that ghosts may not trouble them. After the bath, a sand heap, representing the deceased, is constructed, and on it are placed a piece of plantain (*Musa*) leaf, some unboiled rice, and karuka grass (*Cynodon*). Over these water is poured twelve times, and the sons reverently prostrate themselves before the heap. They then return home, and cow-dung mixed with water is sprinkled over them by the enangan, and poured over the floor of the hut. In this manner they are purified. One of the sons performs the deeksha ceremony (allowing the hair to grow) for a year. During this time he cannot take meals prepared by any one except himself or his children, and has to perform beli every day. He, moreover, abstains from eating fish or flesh. At the end of the year, the anniversary of the death is observed, and the deeksha comes to an end.

The Nayādi has to keep so far away from other people that he has no opportunity of knowing anything about the

Hindu gods or the Purānas. He believes that his god is a *maladévam*—mountain god. He is also an ancestor worshipper, and keeps representations of the departed near the hut. To these images offerings of rice, toddy and arrack are made on the following occasions:—

Karkataka sankranthi (in July).

Vrichiga sankranthi (in November).

Onam festival—the national feast in Malabar on the new moon of September, when Parasu Rama is said to re-visit Kerala.

Vishu festival—the Malabar Hindu New Year's day.

I visited one of the spots, where the Nayādis keep these memorial monuments to deceased ancestors. Beneath a mango tree in a *paramba* (garden) I counted 44 stones set up in a circle around the tree (Pl. VII). One of these stones was a *belikal*, (*beli* stone) such as is placed round the inner shrines of temples. The remainder resembled survey-stones, but were smaller in size. I asked a Nayādi what the stones indicated. He stated that they represent 44 grown-up Nayādis, who have left this world. The stone is set up immediately after the cremation of the body. On the ceremonial occasions mentioned above, solemn prayers are offered that the souls of the departed may protect them from the ravages of wild beasts and snake. I enquired of a Nayādi how he can expect assistance when a tiger comes in his way. The reply was that he would invoke the aid of his ancestors, and that immediately the mouth of the beast would be sealed, and the animal rendered harmless.

The purport and object of their prayers are that all the superior castes, who give them alms, may enjoy long life and prosperity; that they themselves, and their families may have as great peace and as much food in the future as they had yesterday; and that tigers, snakes and other beasts may not hurt them. When asked why the Nayādis are not thieves, one man replied that they are not so much afraid of tigers as of man, and that they would rather die of hunger than steal.

The Nayādis who live within the jurisdiction of the Kavalapara Nair near Shoranūr wear the *kudumi* (front lock of hair), as there are no Moplahs to molest them. The Kavalapara Nair was at one time an important chief exercising sovereign rights, and directed all Nambutiri *jenmis* who held land within his jurisdiction (about 6 miles square)

to bind themselves not to let the land to Moplahs, and to this day there is not a single Moplah hut within this area. Nayādis of other parts are not allowed by the Moplahs to wear the kudumi; and, if they do so, they are taken for Pariahs and professional sorcerers, and beaten.

There are, I understand, no Nayādis in North Malabar, but they are found all over the South Malabar taluks, and in the Cochin territory.

To sum up. The Nayādis are a timid, truthful and religious people. They have, in the present conditions of the country, to lead a very precarious life, and consequently are deserving of all sympathy and help from those who are placed above them. The Malabar laws have compelled them to lead a very degraded life, and the equality and fraternity of Islām offer a ready and welcome escape from their present position. I have seen several Nayādi converts to Islām in Calicut, but Islāmism has not touched them in their isolated country homes. Social reformers will do well to improve the condition of these miserable people.

S. APPADORAI IYER.

The foregoing account is based on a study of the Nayādis who live in the neighbourhood of Shoranur, and may be amplified by notes taken at the end of a recent tour of inspection of Fish and Man in Malabar, when the opportunity offered itself to commence the study of Nayādi's physical measurements. But I was only able, from pressure of time, to personally examine six men and six women—a number which, like the subjects themselves, is confessedly meagre. Further research will probably bring to light a slightly greater stature, and, I trust, a better physique. The subjects for measurement and examination, though living only about three miles from the bungalow, which served as an impromptu laboratory, had, by reason of the pollution which they traditionally carry with them, to avoid walking over the long bridge which spans the Bhasota Pazha, and follow a circuitous route of many miles. Eventually they had to climb or be ignominiously hoisted over the back wall of the bungalow. Ignorant of the orthodox manner of using a chair, the first victim of the craniometer, who had to sit while his head was under examination, assumed the undignified position with which Eton boys who have been swished

are familiar. Measurements concluded and photographs recorded, men, women, and children sat down on the grass to an ample feast—the bribe which induced them to visit me. And, before departing homeward, copious blessings were invoked on me in solo, to a chorus composed of the repetition of a single shrill note, not unlike that of the first note of the jackal cry. To quote the newspaper account of my doings, which refers to the ‘monograms’ issued by me on matters ethnological:—“In the evening the kind gentleman gave them a sumptuous treat in canji and curry, and gave them also copper coins, toddy and arrack. The poor people left the place immensely pleased, and they were safely escorted to the British side of the river from the Cochin territory.’ An attempt to measure the Nayādis living on the Cochin side of the river failed, as they were frightened away, on their arrival near the bungalow, by the Moplahs.

NAYĀDI MEN.

Averages.

	CM.		CM.
Height	155	Cephalic length ..	17·9
Span of arms ..	159·2	„ breadth ..	13·4
Chest	71·3	„ index ..	74·8
Shoulders	34·9	Bigoniæ	12·3
Middle finger to		Bizygomatic	9·5
patella	10·7	Max. zygomatic	
Hips	23·4	index	76·9
Foot, length ..	22	Nasal height ..	4·2
„ breadth ..	8·2	„ breadth ..	3·6
		„ index	85·8

The names of the men examined were Iyappan, Kūnjan, Kūnjan Molayan, Nilāndan, Shankaran, and Narayanan. The average height of the women, who were better nourished than the men, was 141·9 cm.

The typical man had slight moustache, beard and whiskers, and wore the kudumi. The cheek-bones were prominent from malnutrition. The arm-pits were unshaved. In the lobes of the ears were a number of brass ornaments; sometimes as many as thirteen in one lobe. One man had a string tied round the upper arm, to cure fever, from which he was shivering. Another had a series of copper, iron, and brass rings on a string round the loins, to protect him from the danger of nocturnal thunder-storms. The women wore

a dirty cloth covering the head and shoulders, and an equally unclean loin-cloth. The lobes of the ears were dilated, but devoid of ornaments, and one woman had a plug of wood in the bored right nostril. Round the neck were ample strings of beads, with sections of shells pendent; an amulet for containing charms; and a series of brass implements for picking the teeth and cleaning the ears.

In addition to the occupations of collecting *matti pasai* and making ropes from fibre, the *Nayādis* make very rough mats from a species of *Cyperus* (*chēngkole pillu*), and do field work in rice fields and plantain* gardens. They work for the land-owner, on whose estate they live. If he happens to have no employment for them, they are at liberty, with the permission of their master, to work for others. They are willing to work and improve their condition; but are prevented from working for *Nayars* or *Nambūtiris*, as they are the most polluting class from the Malabar stand-point.

Their dietary includes the following miscellaneous assortment of animals: rats and bandicoots, mungoses, monkeys, pigs, goats, deer, young paraquets, the koel, doves, quails, fowls, paddy-birds, hares, tortoises, varanus, crocodiles, blood-suckers, fish and shell-fish. They abstain from eating the flesh of dogs, cats, land-crabs, shell-fish and beef. Among vegetables the tubers of *Dioscorea* (yams) and *Colocasia* are included. They produce fire by friction, like the *Todas*, with two sticks (of *Litsæa sebifera*), in the shorter of which a cavity is scooped out. They do not, like the *Todas*, put powdered charcoal in the cavity, but ignite the cloth rag by means of the red-hot wood dust produced by the friction.

A *Nayādi*, if possible, marries his maternal uncle's daughter or his father's sister's daughter. But, if neither of these is available, he is mated with a girl who is not related to him. The dowry is said never to exceed five fanams (a rupee), and it may be even less. On the wedding day a string of beads, of European manufacture, is tied, as the equivalent of the *tāli*, round the neck of the bride by the bridegroom's sister. Pollution is observed for three days at the first and subsequent menstrual periods. When

* I take exception to the comparison by a recent author of the British Empire to the banana (*Musa*) throwing out aerial roots. The banyan (*Ficus bengalensis*) must have been meant.

a girl reaches puberty, a Nayādichi leads her to a tank, in which she bathes after a pāndi, composed of several pieces of plantain leaf plaited together, has been carried three or four times round her.

Burial is said to be the rule, and burning the exception. In a supplementary note Mr. Appadorai Iyer writes as follows : " I asked the Nayādis about their burning the dead. They say that their caste custom requires that old people should be burned ; but, for want of firewood, they now bury their dead. They invariably bury the young. A few months ago, a Nayādi, an old man aged seventy, died, and was buried. He had the reputation of being a very good shot. A few days ago his bones were collected. His son obtained a handful of gunpowder from a gun license holder, and set fire to it near the grave, with a view to satisfying the soul of the deceased. A treat of toddy was given to the neighbouring Nayādis, the body exhumed, and the bones, after suspension in a pot beneath a mango tree, carried to the river."

" When a man lies at the point of death, it is usual to distribute rice kanji to these people, who, after eating their fill, become seized with the power of predicting the fate in store for the sick man. According as the taste of the kanji turns to that of a corpse, or remains unaltered, the death or recovery of the patient is told in their deep and loud voices."*

The Nayādis generally have a fixed burial ground, to which the corpse, washed and anointed, is carried by the enangans on a bamboo bier, and laid in a pit, dug due north and south, with the head towards the south. After the corpse has been lowered into the grave, all present, the sons taking the lead, throw earth into it. And, after the grave has been partly filled in, seven layers of small stones are placed in it. More earth is then thrown in, and seven further layers of stones are added. Finally the grave is filled in with earth, and its site marked by three big stones, one in the middle, and one at each end.

From the time of death, until the funeral is over, all the relations must fast. They then bathe and eat fruits and other articles, but may not take cooked food till the following day. Meat is prohibited for ten days, *i.e.*, until the

* T. K. Gopal Panikkar—'Malabar and its Folk,' 1900.



NAYADI ANCESTRAL CIRCLE.

death pollution is removed. On the tenth day the following articles are collected :—

- A small quantity of rice ;
- A grass—*Cynodon dactylon* (karuga pillu) ;
- Water in a cocoanut shell ;
- The end of a plantain leaf with the tips entire ;
- A lighted wick.

The agnates assemble together after bathing. The plantain leaf, with rice spread on it, is placed on the ground with the tip towards the east. The water in the shell is placed by the side of the leaf. The eldest son, or nearest relative, commences the ceremonial by standing before the leaf, with his face turned towards the east, and sprinkling the water with his right hand towards the east three times. He then salutes with his hands raised above his head, and prostrates himself. This is done by all the agnates in turn. The rice is left to be eaten by crows.

Some time during the seventh month after death the grave is dug up, and the bones are carefully collected, and spread out on a layer of sticks arranged on four stones placed at the corners of a pit. The bones are then covered with more sticks, and the pile is lighted. The partially burnt bones are subsequently collected by the eldest son of the deceased, and carried to the hut (chāla) in a new pot, which is tied to the branch of a neighbouring tree. This rite concluded, he bathes, and, on his return, the adiyanthiram (death ceremony) day is fixed. On this day the eldest son removes the pot, and buries it by the side of a stream, near which a heap of sand is piled up. On this all the agnates pour water three times, prostrate themselves before it, and disperse. The enangans cook food in the chāla, and, on the return of the mourners, the ceremony is brought to a close with a square meal.

The marriage customs of the Nayādis have been recently described by Mr. T. K. Gopal Panikkar, who writes as follows : “ A large hut is constructed of ‘holly’ and other leaves, inside which the girl is ensconced. Then all the young men and women of the village gather round the hut, and form a ring about it. The girl’s father, or the nearest male relative, sits at a short distance from the crowd, with a tom-tom in his hands. Then commences the music, and a chant is sung by the father, which has been freely translated as follows :—

Take the stick, my sweetest daughter ;

Now seize the stick, my dearest love.

Should you not capture the husband you wish for

Remember, 'tis fate decides whom you shall have.

All the young men who are eligible for the marriage arm themselves with a stick each, and begin to dance round the little hut inside which the bride is seated. This goes on for close on an hour, when each of them thrusts his stick inside the hut through the leaf covering. The girl has then to take hold of one of these sticks from the inside, and the owner of whichever stick the girl seizes becomes the husband of the concealed bride. This ceremony is followed up by feasting, after which the marriage is consummated."

—E.T.
